

Mostly clippings from
"The Japan Advertiser"
1938 — 1940
re Shrine Ceremony
& the political situation.

SHRINES - Japan - Documents
- Japanese news. 1938-1940

Oath of Loyal Subjects

1. We are loyal subjects
2. We pledge all faithfulness to His Imperial Majesty, the Emperor of Japan.
3. We shall observe all care to be good people and strong in body.

From World Dominion Marc-April, 1940

STATEMENT OF JAPANESE PRACTICE CONCERNING
SHINTO CEREMONIES

It is certainly true that, by in large, the Japanese churches have seen fit to conform to the desires of the Government regarding State Shinto ceremonies. That is to say, they have practically all accepted the theory that the shrines are of a purely educational, moral and patriotic significance and that therefore the Christian may participate without violating his conscience in matters of religious worship. A recent number of the National Christian Council Bulletin, however, after stating that this policy of the churches is contrary to the attitude of criticism and non-conformity which prevailed up to 1932, ~~and~~ also admits that practice (the ceremonies being distinctly religious) is contrary to theory (that they are not religious); but seeks to console the conscience of the conscientious Christian by hoping that the Government will ultimately purge Shinto practice of its religious characteristics. But the fact is that these ceremonies are becoming more profoundly religious every day and people are urged to offer frequent prayers to the Sun Goddess and other dieties, including deified soldiers, in connection with the State Shinto ceremonies. Prayer is also offered to these dieties in connection with "kyūjō yōhai" (worshipping the Palace from a distance), and it is made clear that these petitions are to be offered to the Shinto dieties. This practice was clarified as to its religious significance by an interpellation in the House of Representatives of the Imperial Diet on March 20, 1938. To quote the newspaper report: "Mr. Kunimatsu Mamada (Seiyukai Party), after referring to the practice of worshipping the Imperial Palace and the Grand Shrine of Ise at a distance in various ceremonies observed in the country, asked which of the two must be worshipped first. In reply to this interpellation, both the Home Minister (under whose jurisdiction the State Shrines are administered) and the Education Minister (who has jurisdiction over matters pertaining to the activity of the various religious denominations and sects) said that in their opinion worship of the Imperial Palace means worshipping at the Grand Shrine of Ise at the same time, as the Imperial Palace has the Kashikodokoro (sanctuary in which the Sun Goddess and other dieties are enshrined) in its precincts." I mention the practice of "kyūjō yōhai" especially because this is now being generally practiced in Christian circles. It is a significant fact that neither the authorities in official communications, nor the newspapers make any effort to adapt their vocabulary to a non-religious conception of State Shinto. On the contrary, they consistently use the same vocabulary which Christians use in describing acts of worship when they only have the One True God in mind. In fact, very frequently, the word "reihai" (worship as applied to God) is used with regard to the Ruler and the Shinto dieties. To assert that these words, when used with regard to State Shinto ceremonies, have no religious significance, is simply to violate the ordinary principles of word communication, for no dictionaries offer any other meaning that the one of religious worship.

The fact that the Christian churches refrained from participation in the State Shinto ceremonies until pressure to do so was imposed upon them by the Government, would imply that they would not even do so now, were they free to do as they thought best. It is also true to say that the participation of the various denominations has been by no means uniform. For instance, the Methodists, Holiness and even certain ultra fundamentalist-sanctificationist groups have been almost wholehearted in their conformity. The Presbyterians have not been so and the writer has only heard of one Presbytery which has as yet participated in the "kyūjō yōhai" ceremony. Nothing of this kind was done in

the last meeting of the Synod, for instance, and there has been a studied avoidance of the whole question in the public discussions of the various church courts. The writer was greatly amazed, however, to discover a conventional statement concerning the alleged non-religious nature of State Shinto in the Synod Minutes for 1939 which was said to have been passed unanimously. It stated that Christian believers might participate in the ceremonies of State Shinto without violation of conscience, ^{do they see why of a moral and religious organization} but did not direct that Christians must necessarily participate. As the writer had been a voting member of that Synod and had not heard of such a question being voted upon, he made special inquiry, only to find that the statement had been adopted in Committee and never brought before the Synod for consideration. The explanation seems to be that the Government had required all denominations to adopt or incorporate such a statement in their annual report of proceedings. Having adopted such a statement, they were assured that they need expect no further difficulty at this point. This interpretation is confirmed by a recent expression of attitude towards the official recognition of a certain theological training school. Just last year, they asked this school to postpone its application for recognition on the ground that the question might involve the Synod in discussion of the Shrine issue (this school being known as one which had never participated in these ceremonies), before police or other government representatives; thus involving the Synod. But now word has come ^{that the school may apply for recognition} because there are reasons for believing that no further trouble may be expected regarding the Shrine issue, the Synod having put itself on record in a favorable way. Of course this "playing safe" attitude of the Presbyterians is a far cry from the Methodist policy of full participation, the Methodist Bishop even presenting himself at the Grand Shrine of Ise to notify the Sun Goddess of various church plans for cooperation in bringing about a new order in Asua. The writer thinks it true to say that the average Presbyterian would prefer to refrain from participation, but gives some degree of participation in order to keep out of trouble with the rabid nationalistic authorities; in the meantime hoping that something will happen to discredit and lessen the power of the militarists. Thus, Christian workers are trying to be as inconspicuous as possible when it comes to the State Shinto problem. When the Moderator of the one Presbytery which has done "kyūjō yōhai" suddenly and without previous announcement, asked the members to perform this act, there were some missionaries, Japanese and Koreans who had the courage to refrain, but these were in the minority. Inquiry of some of those who participated revealed such motives as: "I didn't want to appear impolite;" "I was caught unawares;" "I believe in leaving the solution of such questions to the Japanese." On another occasion, a lady missionary asserted that she believed that all her Japanese colleagues were born again and thus guided aright by the Holy Spirit. Thus when they participate in State Shinto ceremonies, it must be all right."

Article 16 of the new Religious Organizations Control Law provides severe penalties for all who violate the duties of subjects or the customs of the Japanese people. A conscientious Presbyterian evangelist journeyed to Tokyo in order to ask the Department of Education to enlarge upon the meaning of this article. Whereupon, ~~he~~ he was referred to an official explanation which stated that any who refrained from attendance at the shrines, worshipping the Palace at a distance, who opposed war as an instrument of State policy etc, would be liable to penalty under Article 16. From this it would

appear that the Government is prepared to bring the maximum pressure to bear upon the Church when it sees fit.

One of the the more difficult aspects of the situation is that most pastors are committed to a policy of silence when it comes even to the fundamental principles of the problem. For instance, several years ago (1937 or 1938), the writer decided to take up some of the Bible principles which have a bearing on the problem presented by the modern resurgence of the ancient idea of the divine state and the divine ruler. By way of introduction, he called attention to this phenomena as it presented itself in the Roman Empire during the apostolic age and explained why it was that the early Church took an intolerant attitude toward this State religion. He then called attention to examples of the same phenomena in Germany and other European countries, scrupulously avoiding all reference to emperor worship as it is practiced in Japan. However, when he returned to the Faculty room of the Seminary, he was severely reprimanded for even mentioning such a custom and was warned that he must cease all discussion of the Biblical principles as they had a bearing on this problem; lest the authorities get ear of it and cause difficulty for the school. One of the Japanese professors went so far as to discuss the address with his classes that morning and went out of his way to warn the students against consideration of such subjects as the divine state with its divine ruler. This had the effect of stimulating discussion among the students, with the result that the student body had a rather hot discussion after supper that evening and decided for the most part that they wanted to hear more. Whereupon, a small delegation of students waited on the writer that evening and informed him that it was the concensus of opinion that this was just the kind of subject they wanted to hear discussed and thus they hoped that the speaker would not scrap his plans, but go on with the discussion; which he did, confining himself strictly to the Scripture in subsequent addresses. The teachers who criticized the speaker clearly stated that they had no controversy with the facts as presented, but only with the idea of presenting such subjects in a theological seminary in Japan. In other words, they were animated with the motive of fear and dread of possible consequences in case the discussion were known to the police. The writer is fully convinced that State Shinto in Japan is just one manifestation of the age-old custom of deifying the State and the Emperor or ruler, and that this is the chief manifestation of Anti-Christ in our day, just as it has been in the past. And he is further fully convinced that it is only in so far as the Church refrains from participation in the ceremonies connected with this system of Emperor worship, that it can be a powerful in God's hand in any given situation. If it comes to terms with the State and on any pretext conforms in order to save its life, it will most certainly lose its life, as far as any genuine reality is concerned.

The question will naturally be raised as to what is being done by conscientious missionaries in the face of this situation. Well, just recently a group of about sixty missionaries have taken the initial steps to unite themselves in a Fellowship which shall seek to unite all who are agreed for purposes of mutual helpfulness, united prayer, study of the fundamental principles, cultivation of those who need help, and to unite the efforts of all those who are uncompromising in the face of the cult of the divine state and its divine ruler. Their feeling is that the National Christian Council has already so compromised itself and the churches with idolatry and nationalism, that it can no longer speak for conscientious Christians. This body will have its first conferences at the various summer resorts and seek to enlist all who are agreed in these things.

THE DECISION

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We have decided/below, after having examined the case 'Disrespect of Shrine with the Prosecutor Ryusaku Yamaguchi, as the accused lawfully appealed against the judgement of 'guilty' which was given him at the Kobe Court on March 31, 1934:-

The Text of Judgement.

The accused is condemned to 8 months Penal Servitude; the 40 days of imprisonment up to the time of the first trial being included in this term. All court expenses are charged to the accused.

The Reason.

The accused was at work as a dentist at ----- since February 1926 after passing the examination of dentist after hard work in a dental office, being apprenticed from his youth. He accepted Christianity early and since 1955 has belonged to a sect of ~~undenominat-~~ional Christianity. He organized a Gospel Hall at devoting himself to very earnest preaching, and at the same time was preaching in the open air every Sunday afternoon in Minatogawa Park since the beginning of March of the same year. But as a result of his fanatical faith, he made out that there is no God save the God of Christianity, and in propagating this God he wished to criticize and attack the gods that are deified in the shrines in our country, which are honored greatly by the whole nation. When he was preaching in the Minatogawa Park...., he quoted the contents of the Kojiki; making them ridiculous before about 200 people; inferring that Amaterasu God who is the center of national respect, was of ~~such~~ low intelligence as to think her own reflection in the mirror the face of another god and that this reflection adhered to the mirror. Consequently, he put emphasis on the fact that it is of no value to honor and worship the shrine in which this god is deified; by which he has defiled the Amaterasu God and done the act of disrespect against the Shrine.

To refer to the above evidence we can recognize the above mentioned fact by the written statement of the accused which has the same meaning, in the 2nd. and third protocols of the preliminary hearing and the proof of the crime is sufficient.

Dealing with this case according to the law, the recognized act of the accused comes under Article 74, part 1 of part 2 of the Criminal Code, therefore we charge the accused 8 months penal servitude within the limit of the fixed term of imprisonment, and according to Article 21 of the same; 40 days of the imprisonment in jail at the time of the first trial to be included in this term, and all the costs to be charged to the accused.

So we decide as the text of judgement. The accused had a reason for appeal. June 9, 1934.

Osaka Superior Court, Criminal Department No. 1
Chief Judge, Junkichi Fukuji
Zenji Kurose
Yasunao Oe

Secretary of the Court,
Seiji Nishina

PUBLIC AFFAIRS.

These lines are completed March 26th., just after the formal dissolution of the Provisional and the Reformed Governments, and just before the inauguration of the new "Central Government". Decisions of recent conferences held in Nanking under Japanese military auspices are now known, and something of their spirit and setting is seeping through the gates of armed but uncourageous secrecy. It is plain that the Provisional Government in Peiping will continue under the new title of the North China Government, nominally supervised from Nanking. In Central China Mr. Wang Ching-wei has succeeded at last in covering the skeleton of the Reformed Government by fleshing it with some of his own office-seekers plus slight representation from the North.

So now we have a better-dressed and better-pressed Charlie McCarthy. He does not possess the essential powers of government, such as the determination of policy or the control of police, army, communications, and finance. But he is a convenient yes-man for loud-spoken dialogue with Japanese generals, and possibly a useful straw-boss for subordinate administration. Mr. Wang's record is neither that of a devoted and determined national leader, nor that of an effective organizer and administrator. His present political life may be considered his eighth, and it may be short. He will be able, however, to confuse the morale of slightly educated people by his program of using the familiar titles and forms of the National Government of China and the Kuomintang, even to their flags.

Frequent speeches on behalf of the new regime, backed up in Tokyo by General Edgar Bergen, are definitely anti-foreign. Many of Wang's men have experienced no mental development since the cruder period of Chinese nationalism, when all worries were blamed upon foreign imperialism. Now they cannot oppose Japanese imperialism, and have no direct outlet for their accumulating resentment at the bruising they receive from their masters' hands. Against "Free China" their imprecations are futile. An attack on foreign interests is the ideal projection of their emotions, a projection fore-desired and even fore-ordained from Tokyo, which also needs a scapegoat for the totalitarian difficulty of The Interminable Incident. Are not the American and other western governments maliciously refusing to recognize the sovereign authority of Charlie in his part of the New Order in East Asia, where he will cooperate forever with his gentle pal Edgar? Are they not perversely aiding Chiang Kai-shek for the sole purpose of blocking General Edgar's benevolent provision for his respected equal, Mr. Charlie? Bring the white interlopers to heel and all will be well, as in Japan and Manchoukuo.

Yet the colossal unreality of current proceedings must soften foreboding. Wang's Central Political Conference, which met on the 20th. to appoint its members to the new offices, announced two interesting "actions". One was that "the liquidation of the Chungking regime is unanimously accepted." Another ordered all the armies in the field to cease fighting. Wang Chiang-wei is not merely Chairman of the Executive Yuan (Premier); he is acting as President of the National Government of China "during the temporary absence of President Lin Sen" (the latter in sad ignorance remains at Chungking); and he is also Minister of the Navy over two "Admirals" recently disinterred from unmarked graves. Boy, page Gilbert and Sullivan! But remind them that millions of lives are immediately at stake, and the opportunity of free development for the most numerous family among all God's children.

M. S. B.

The idea of the divinity of the ruler and state is no new conception in Japan. Indeed one can go as high as the Chinese as asserted that the Russian scholars had borrowed this philosophy from the Japanese. While all intelligent persons know that such conceptions were common in the ancient world, Japan is perhaps the only modern nation where the idea has persisted, and while contact with western religions and the resultant introduction of new thought more or less tempered the conception in the minds of many of the intelligentsia, the majority of the people have grown up with the strong conviction that theirs was a unique nation and that the Emperor was absolute in his divine being, so that he is only spoken of as the heavenly prince. The army and the navy have always regarded themselves as the chief guardians of the inviolability of the Emperor and the divinity of the Imperial family and have most actively promoted by military men. Unlike other nations, the army is not regarded as the servant of the government but rather as the servant of the Emperor, and it is in no sense subject to the civil authority, but occupies a position between the ruler and any government which happens to be in power. Thus no government can speak with authority regarding the activities of the army, which does as it pleases, being controlled only in that it considers to be the great interest of the Imperial Throne. The chief purpose of the army is to glorify the Emperor; the position of the soldier is idealized in a manner which is unique in the world. The resultant of a Japanese University in connection with a discussion of the problems of the nations of the world, asserted that the era of peace and righteousness would only be ushered in if the people of the world were united in giving their lives for the advancement of the prosperity and glory of the Imperial Throne of Japan. The present activities of the army in Asia are described as a righteous crusade which aims at the pacification of China and other lands by delivering them from the scourge of communism and ushering in a rule of justice. Japan's mission is to save the nations, and the chief instrument of this beneficial purpose is the army. In stating that the organization of China and other nations is desired by Japan, the meaning is that they shall submit themselves to the rule of the divine Emperor whose Japanese servants are the special recipients of divine power to administer the affairs of others. Perhaps this is one reason why the officials of so-called autonomous governments, brought into being by Japanese military conquest, are invariably called with "the Sun of the Sun," or Japanese office holders. As the peoples of the world can only find their greatest happiness and true destiny through proper glorification of the eternal Throne of Japan, it naturally follows that shrines are erected in all dependent countries where proper worship may be offered to the Sun Goddess, Amaterasu, and her Imperial Descendants. And while the Japanese government has both intimated that these shrines are not religious and something above religion, in actual practice they are religious and much of the vocabulary used hereafter of the same tenets which unite Christian scholars who say that Christianity is a religion, while at the same time asserting that Christ is a superlative being and not to be compared with the world's religious leaders. Needless there are government officials who are sincere when they insist that the State Shinto shrines are not religious, and are intended simply to foster the spirit of reverence for the nation's builders, and cultivate patriotism, but the fact remains that the military leaders of the nation, who now control the affairs of the country, are definitely promoting the worship of the Sun Goddess as well as that of emperors and national heroes of the past; and this is being done in connection with a movement to mobilize the spiritual resources of the nation.

nation which for a great crusade which aims to pacify the Far East. Repeated commands have gone forth from the government authorities directing various organizations, such as schools and churches as well individuals and households to go to the shrines and there do obeisance and offer prayer to the inshrined deities for victory. The enforcement of the regulations intended to promote spiritual mobilization has not merely been the concern of the civil authorities, for the gendarmerie has been far more active than the police. And again and again gendarmes have shown themselves to be most intolerant of any suggestion that the beings inshrined were less than deity. And the military have been quite as intolerant of the activity of the small number of liberals who are desperately trying to salvage the little which remains of genuine democratic constitutional government in Japan. Among others, a number of university professors who were critical of the militarists have been arrested or forced out of their positions. The militarists have also forced through the Diet a new mobilization law which aims to put the nation and all its resources under military control at any time that the authorities desire.

Perhaps the best summary of Christian sentiment on the shrine question appeared in the report of the proceedings of the Fourteenth Annual Meeting of the National Christian Council of Japan. It was recognized on this occasion that "the matter of paying homage at the State Shinto shrines is becoming a test of patriotism for every Japanese citizen... where there is any hesitation to do obeisance at these shrines coercive measures are sometimes resorted to." It was further brought out that "while the government has insisted for many years and still adheres to the interpretation that State Shinto shrines are not religious... the ritual employed at these shrines includes features which are distinctly religious. The priests who serve at these shrines offer prayers and perform other religious acts. Many educational institutions take their pupils to these shrines for the express purpose of fostering their religious sentiment. The masses look upon these shrines as religious and visit them for purposes of worship." However, in spite of complete admission of the religious character of these shrines, the consensus of opinion of these Christian leaders was that "Christians should accept the government's interpretation that these shrines are not religious and help to make that interpretation known and understood in their own circles and among the people at large." And heroic have been the efforts of many of the Christian ministers to impart to their congregations a philosophy which will enable them to do obeisance at the shrines with a conscience void of offense. And the pity of it is that many believers have not been able to comprehend the subtle reasoning which has given their pastors rest of soul. And apparently the gendarmes have not been able to comprehend the accepted Christian position for they have been asking the preachers a number of pointed questions. To the question "Do you regard the Emperor as God?" various answers have been given such as: "He is the incarnation of God." "Yes, he is God." "He is inviolable in his person," etc. One Christian minister was teaching that there are four members in the Godhead: the usual Trinity and the Emperor. But he got nothing for his pains as he was arrested and charged with having shown disrespect to His Majesty. Some have tried to make a kind of Old Testament out of the Shinto mythology and to identify the Jehovah of the Old Testament with the sun Goddess or her original ancestor. Others held to a kind of Japano-Israelitism which would regard the Japanese as descendants of the Israelites and the army as God's chosen instrument for chastising the apostate nations.

A prominent Christian university professor is teaching that while Jesus Christ is the savior of the soul, the emperor is the savior of the nations of this world. And the gendarmerie has taken exception from time to time to expressions in sermons or religious writings which implied that Jesus Christ was in some sense the King of Kings as far as the nations of the world were concerned. Recently the government has been setting aside specific times when all subjects were to bow either towards the Imperial Palace or toward the Grand Shrine of the Sun Goddess and the other imperial ancestors at Ise. Some were holding that while the latter was not permissible, the bow toward the Palace was not a religious act. But now the authorities have ruled that they are the same thing as the Kashikodokoro of the Palace is the same as the Grand Shrine; which is of course true as the Emperor performs most of his functions as the High Priest of the nation in front of the Kashikodokoro. The gendarmerie is now submitting a list of significant questions to representative ministers, which freely translated read as follows:

1. Who is this God of Christianity?
2. What is your opinion of the 800 myriads of gods of Japan?
3. What is the difference between the emperor of Japan and your God?
4. What is the difference between a foreign ruler and your God?
5. What is the relation between the Bible and Imperial Edicts?
6. What is the difference between Imperial Commands and the Commands of Christ?
7. What is your opinion of ancestor worship and shrine worship?
8. What is your opinion of the ancestors of the Emperor?
9. What is the ultimate god of your religion?
10. What is your idea of religious freedom?
11. Why do you regard worship at Buddhist temples and Shinto shrines as superstition?
12. What is the difference between the Christian spirit and the spirit of Japan?

It is a cause for thanksgiving that at least some of those who have had the opportunity to reply to such questions have utilized it as an occasion for giving a witness to Christian truth. But there are some reasons for believing that the purpose of these questions is to indicate just how far Christians are likely to go in resisting the move to unite the nation in the support of State Shinto. The conviction seems to be that whatever endangers shrine worship imperils the state. One who refuses to worship the deities of the State Shinto shrines is regarded as disloyal, anti-Japanese and even as a traitor.

Perhaps the larger number of Christian leaders feel that the present promotion of State Shinto is but a passing phase. Thus they feel that the Christian Church should avoid a frontal clash with the authorities on this question. Every effort has been made to conform to various instructions regarding a tendance at the shrines, bowing toward sanctuaries and offering prayers etc. and discussion of the propriety of these acts for Christians has not been encouraged in the churches. Indeed, the writer knows of occasions when the exposition of pointed scriptures on the subject of idolatry were frowned upon and called a dangerous proceeding. But it would appear that the present government will not be content with any half way measures when it comes to participation in the activities of State Shinto. It is being asserted that "no foreign religion can enter Japan without undergoing essential modification by Shintoism." Buddhism did not gain tolerance without compromise and Christianity must do likewise if it is to survive.

One very prominent layman and former Christian educationalist believes that ancestor worship must be incorporated in Christianity and holds that this is the great contribution which the East has to offer the West. The recognition of ancestor worship by the Christian Church would of course remove the chief obstacle from the minds of those who would refrain from Shrine worship. Another prominent Christian leader, while recognizing the natural antagonism between the religion of ultra-nationalistic and militaristic Japanism and Christianity, advocates participation in the ancestor worship which is at the basis of the shrine system; while at the same time concentrating on evangelism and refraining from attacking Japanism. But can there be a genuine evangelism which is at base upon the exclusive Lordship of Jesus Christ, when the advocates of Japanism realize the true issue. The editor of one of the two largest papers in Japan called attention to the fact that Christianity has its Absolute, even Jesus Christ, while Japanism held that the Emperor was the only Absolute. He then raised the question as to whether the time had not come to put a stop to Christian propaganda on this account. And it is because the advocates of Japanism fully realize this issue that they are constantly asking such questions as: "Who is greater - the Emperor or Christ?".... "Do you not regard the Emperor as God?" etc. And if Christian history means anything at all, it is that God will not permit His people to compromise. He will order all circumstances in such a way as to present His Church with the clean cut issue, and the decision will have to be made.

Liberalism and democracy are now practically dead issues in Japan. Ultra-nationalistic militarism is in the saddle and the country has submitted to a regime of extreme control of all phases of the national life - economic, social, religious and in education. The people are being constantly bombarded with propaganda by the press, the radio and all other possible channels. Nothing in the way of criticism or that is unfavorable to the government or the army is tolerated. The war in China is not presented as one of conquest and exploitation, but rather as a holy crusade to rid that land of unjust rulers, red communists and immigrants there a regime of peace, rights, justice and prosperity. When a pastor was given an eye-witness account of the slaughter, looting and unmentionable violence which characterized the capture of Hanking, he could not believe it and simply asserted that those guilty were Chinese dressed as Japanese soldiers or were Japanese very well; or possibly Koreans. And why not, for according to the newspapers the Japanese army breathed its bayonets and was welcomed to Hanking by the sounds of joy and Chinese who threw themselves in prostrate at the feet of the gentle and kind Japanese soldiers who immediately began to bind up the wounded, give food to the hungry and otherwise comfort those who had been the victims of the devilish regime of Chang Kai-shek. Even Christian ministers have come to believe that Japan has a divine commission to pacify the world and regard the army as the chief instrument for this purpose. Even a very orthodox minister on a Sunday stated his conviction that it would be necessary to pacify Asia at least through India. William White's article which appeared in the New Republic and then in the January Reader's Digest entitled "Japan's Divine Mission," was quite in accord with the facts. The alliance with the Fascist nations is constantly being celebrated and the resources of the empire are being mobilized for undertakings abroad which will require years to complete. And the very fact that divine sanctions are given Japanese conquests makes the problem all the more serious.

If Japan's conquests go on, the question immediately arises as to the possible effect upon Christian missionary work. Will Japanese rule further or hinder the cause of the Gospel? The answer to this question is not so difficult for we have already had abundant opportunity to observe the working out of the policy of the present ultra-nationalistic government in such dependencies as Korea and Manchuria and also to some extent in Hainan, which is under the same type of puppet regime as will likely be instituted in various parts of China. The Christian work is already quite familiar with the fact that Christian education is only being tolerated as there is complete submission to the system of divine worship. In Manchuria the government is forcing all households to erect "shrines" or symbols of the Grand Shrine of Ise, and the religious nature of these is shown by the fact that they are also worshipping other gods. Japanese newspapers have given wide publicity to the fact that China's degeneration was due to the neglect of another shrine. Now the military authorities are already taking steps to restrict Christianity and missionary work, and public services are being stopped in China. In other words, unless the ultra-nationalistic militarists of Japan meet with such reverses as to utterly discredit them in the eyes of the people who are above them, it is not likely that they will hinder rather than help the various missionary undertakings which are now being carried on in the conquered portions of China; and the same applies to Japan proper and her dependencies. In fact, it would appear that the Christian schools in Japan proper are to be treated much as those were in Korea and Manchuria. Now the Tokyo Christian College was recently forced to eliminate all mention of Christian principles as a basis of education in its school curriculum, and elsewhere has its educational program solely upon the government Imperial Rescript which finds its sanction in Chinese mythology, the statement was made that "no other Christian schools would have to follow suit."

Recently a rather large company of Christian workers in Japan were gathered for several days to engage in united meditation and intercession, in view of the very serious situation which has come to pass in the Japanese Empire. Great liberty in prayer was manifested and God gave a new vision of Himself as sovereign over all the affairs of the nation, and as proceeding toward the rapid consummation of His grand plans for His people. With this assurance came a new sense of perfect rest in Him and new confidence and expectation of great things to come. It was made very clear that the great need in these days is for intercession; that it is the duty of all to hinder the progress of the Gospel; that workers and all Christians may have lost ~~strength~~ and wisdom in these difficult days; that the Christian Church may be expected to stand unprejudiced for her Lord and that believers may be given boldness and an effective witness when they stand before the authorities; that those who are suffering persecution may be delivered and delivered; that hostilities in the far East may cease and that there may be a right and peace; that God's highest and best plan for these nations may be realized; that a great revival may sweep the Church throughout the whole world.

For further reading it would be well to refer to some containing the name of the writer in case where citations are made for publication. The purpose is to attract to prayer and not to give undue and unwise publicity to the writer, whose name happens to be Gordon K. Chapman.

altered though it has been developed. Before concluding this brief address I wish to say just a word or two on the matter.

When 6 years ago I was discussing this topic of Shindo which although this term means the "Way of the Gods," I was told that Shindo was not a religion but simply a "National Cult." We had many arguments on the matter. Our talks used to wind up thus. Said my friends—"You think as a foreigner would, but we think differently." And so always reached a deadlock. As explained to me by them the cult went thus:—

"Our Emperor is Divine, we love Him and pay Him honor and divine worship. He is our Lord and we are His vassals. He is not our servant. We serve Him. It appears to us that you are too individualistic, your individuality counts one person (self) alone, but ours is the whole family circle which is called Uji and means the "hearth." One family unit joined with others is a hamlet, or village community makes a large unit, and all the units in the land conjoined, in the aggregate form the Empire Unit. So we are

one people and His Imperial Majesty the Emperor is our Lord and Master. He is the Head of our great beloved hearth and we are His Children. Our lives are His alone." Such is the gist of what I heard from my good Samurai young friends. Hence I came to the fundamental motive power of the intense loyalty of the people and could understand their beautiful patriotism and deeply rooted Yamato nationalism.

I have often heard Japan called Shinkoku. This means the "Land of the God" and it has been regarded as a holy kingdom. It was as much a "Holy Land" to the Ancients as was "The Holy Land" to the Jews. And in some occult way it was looked upon as having the Divine Nature in it. It was thus regarded as a sacred soil set apart for elect Yamato race;—as an abode for the Children of Gods, namely, the Japanese. By keeping these things in mind; by never forgetting that I was a foreigner, a stranger, a pilgrim, a sojourner in this land; by obeying the Japanese laws, and by following the "Golden Rule" to the best of my ability, I have spent a happy and busy term of 62 years in this beautiful Land of the Rising Sun.



To the left is the picture of the S.S. Hiroshima Maru, 1,870 gross tons, which was one of the largest ships owned in 1875 by the Yūbin Kisen Mitubisi Kaisha, Japan's foremost shipping line then. The N. Y. K. Line was established in 1885 by the merger of this steamship company with the Kyōdō Unyu Kaisha.

To the right, the N.Y.K.'s M.S. Asama Maru, 17,000 gross tons, which is at present one of the largest trio of Japan's mercantile marine.



Vagabondia

by Bruno Lessing

ON Board M.S. Chichibu Maru—After this ship leaves Honolulu there is always a “Getting-together” party. The passengers who got on at Los Angeles, San Francisco and Honolulu get a chance to mingle and become acquainted. Luncheon is served on deck. A sort of Coney Island affair with the artistic Japanese touch. Many booths on deck, each serving different food. *Hors d'oeuvres*, soups, roast and fried meats, vegetables, desserts and ices. You go from booth to booth, select what you want and sit down at any table you choose. The whole deck is a mass of color—wistarias, cherry blossoms, morning glories, roses and colored flags. Some of the flowers are real, but most are made of paper.

There are little compartments, representing Japanese eating rooms. You have to take your shoes off and sit on a clean mat. I hate to take my shoes off because, traveling alone, I never know whether there are holes in my sox. Anyway, the band plays and there is lot of fun and laughter.

I beheld a dizzy blonde seated alone at a table. So I hurried to a wienie stand and a potato salad stand, had my plate piled high and started for her table. But three men had gotten ahead of me and when I looked into her blue eyes I saw a sort of clouded, disapproving look. To hell with her, said I to myself. I went to the Purser's table and found that he had reserved a seat for me without telling me about it. Tachibana is a pal. I told him of my experience. He laughed. “Maybe,” said he, “with ladies, you should sit down first, if there is a vacant seat, say nice things and go for your wienies and potato salad afterward.”

Maybe he's right. But dammit, blondes can wait and if the wienies and potato salade are good they soon disappear. I guess I've got this sex business all wrong.

Then a historical procession appeared -- sailors dressed as women, with white powder spilling from their faces and a huge dragon—with two men underneath. At the end of the procession was a Japanese clown with a funny mask. Both the clown and the dragon did a dance, to Japanese music. There were a lot of kids on deck and I expected that they would laugh at the clown and be frightened by the dragon. Honestly, they seemed bored to death and went on eating. It was the grown-ups who enjoyed it most.



Where are the children of yesteryear? The chap who wrote, “Make me a child again, just for tonight!” was probably seeking sophistication and poise.

At noon we passed the *Tatuta Maru*, eastbound, with Commander Ito on board on his 150th crossing of the Pacific Ocean. She was so far away, however, that we could not see her. Just a wireless message stating that her longitude was exactly the same as our own. On land one is rarely conscious of the fact that the earth is a ball and not a flat plane. At sea this consciousness is always with you. You can see planets millions of miles away, but you cannot peep over the horizon. On land, especially in cities, you rarely see a horizon. Filling stations and advertising signs take its place.

There are horizons of the mind, too, beyond which we see nothing. Wise men have broader horizons than dumbbells. The purpose of education is to extend horizons, push them back and give a broader outlook. The great trouble is that most people with a narrow horizon are not only satisfied with it, but are proud of it. I once met a farmer in West Virginia who told me that all he knew was the Golden Rule. “And it's all I want to know,” he added. He was a decent, kind-hearted chap and seemed happy. I suppose that, in his sphere, it was all that he needed to know. If his horizon had been pushed back a bit he might have become worried about what lay beyond it. You can't measure mountains by the Golden Rule—and if you want to build tunnels you have to measure mountains.—By courtesy of the *King Features, Inc.* The *M.S. Chichibu Maru* was renamed the *Kamakura* in January, this year.—The Editor.

Main Adm

TOKYO, TUESDAY, OCTOBER 8, 1940

STATEMENTS HERE SEEN CHALLENGING BY AMERICAN PRESS

Washington Star Believes 'Ap-
peasement Would Be Dan-
gerous Folly'

DEFINITE STEPS URGED

Baltimore Sun Says Konoe's
Remarks Will Not Alter
Policy of U.S.

NOTHING NEW REVEALED

Domei
WASHINGTON, October 6.—Recent statements by Premier Konoe and the spokesman of the Japanese Foreign Office, Mr. Yokichiro Suma, amount practically to an ultimatum telling the United States to keep its hands off the Far East, the Washington Star says in an editorial today.

"Japan's bold leaders," the newspaper declares, "apparently believe that Dai Nippon's hour of destiny has struck and her people are imbued with nationalism far transcending anything exhibited by Germany and Italy."

"Faced with such challenges, appeasement would be dangerous folly. The United States, on the contrary, should take certain definite steps to checkmate Japan's ambitions before it is too late."

"Economic pressure should be wisely and unflinchingly applied through new embargoes on exports and possibly also on imports. Aid should be extended to China, and understandings should be perfected with Britain, the Dominions and the Dutch East Indies for concerted defensive action in the Far East, particularly envisaging the use by the American fleet of British and other naval bases."

Terms Made Specific

The Baltimore Sun, commenting on Premier Konoe's interview with Japanese correspondents in Kyoto on Friday night, says, "Premier Konoe's remarks have not told Americans anything they did not know already but merely has translated the general clauses of the tri-Power alliance into specific terms, emphasizing the implications for future Japanese-American relations."

Speculating on the reasons for the Japanese pronouncement, the Sun suggests that formal announcement of the alliance has produced a much smaller effect on American opinion than the axis Powers had hoped and, therefore, that Prince Konoe was attempting to make the pact more impressive by explaining it in more definite and vigorous language.

It is unlikely that the explanation will alter the policy of the United States any more than the pact did, the newspaper adds, asserting that Americans are fully aware of the situation and its dangers.

Japan's Ambitions

Pays Respects to War Dead



General Count Hisaichi Terauchi, former supreme commander of the Japanese forces in North China, visited Yasukuni Shrine to pay his respects to the war dead after he had reported to the Throne yesterday on conditions in North China. He is shown here washing his hands in the purification ceremony prior to offering prayers to the enshrined soldiers at Yasukuni.

KONOE STATEMENT SHELVED FOR TIME

Revelation of Policy on Adjusting Sino-Japanese Relations to Wait Indefinitely

PREMIER, KAZAMI DECIDE

Greatest Care to Be Taken, With Five-Minister Conference Approving Declaration

Issuance of the statement revealing the Government's policy on adjustment of Sino-Japanese relations which the Imperial Conference approved on November 30 has been postponed indefinitely, it was made known yesterday morning after a talk between Premier Kenoe and the chief secretary of the Cabinet, Mr. Akira Kazami.

Following the Imperial conference, it was indicated that the Premier would reveal its decision in the form of a talk to the press. Last Tuesday, it became known that he would do it in an address to be given in Osaka Sunday evening at a public meeting. Saturday, it was announced that the Premier had cancelled his trip to the Kwansai because of a cold and that the address would not be given. The revelation again was to be in the form of a talk by the Premier "some time this week."

The postponement indicated yesterday is not merely until after the Pre-

GENERAL TERAUCHI REPORTS TO THRONE

Former Supreme Commander in North China Granted Gifts By Emperor

YAMAOKA ALSO RECEIVED

Two Returned Officers Then Have Lunch at Palace With Ruler

General Count Hisaichi Terauchi, former supreme commander of Japanese forces in North China who was replaced on the continent two weeks ago by General Hajime Sugiyama, arrived back in Tokyo yesterday and almost immediately reported to the Emperor on the war situation in North China, reports Domei.

En route to Tokyo, General Terauchi spent the weekend at the Yugawara hot springs, near Atami, to rest from his long journey. He arrived at Tokyo station early yesterday morning, and was greeted by Lieutenant-Colonel Rikichiro Sawamoto, proxy for the Emperor, Prince Haruhito Kanin, proxies for Princes of the Blood and a number of high officials, including War Minister Seishiro Itagaki.

The returned commander drove to the palace through streets lined with welcoming citizens, according to Do-

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The postponement indicated yesterday is not merely until after the Premier has recovered from his illness, said to be influenza. The statement has been put off indefinitely.

The Nichi Nichi claims that the reasons for the delay are "technical" and that the Government, "in order to exercise the greatest care," will submit the statement to the five-Minister conference for approval.

Chief Secretary Kazami called yesterday afternoon on Navy Minister Mitsuhashi Yonai. Domei says he went to talk on business matters, including the indefinite postponement of the statement.

Welfare Minister Koichi Kido and War Minister Seishiro Itagaki called separately at the Premier's Ogikubo villa yesterday afternoon to inquire after his health, says Domei. The formers, who called at 3 o'clock, talked for an hour with the Premier about undisclosed matters. The War Minister, who arrived immediately after Marquis Kido departed, had the Premier's attention for an hour and a half.

Because of Prince Konoe's illness, today's Cabinet meeting will not be held. Cabinet members will meet, however, with members of the Cabinet's Advisory Council to exchange views on current topics, according to the news agency.

The Premier's illness was one of the matters on which Baron Kumao Harada, private secretary to Prince Kim-

(Continued on Page 8)

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The returned commander drove to the palace through streets lined with welcoming citizens, according to Domei, and Rising Sun flags were raised in his honor.

General Terauchi was received by the Emperor at 11:30, followed a little later by Lieutenant-General Shigeatsu Yamaoka, who returned from the North China front last Thursday.

The Emperor granted both officers silver flower vases and gifts of money, in appreciation of their services on the front.

At noon, General Terauchi, Lieutenant-General Yamaoka, Lieutenant-General Bunzaburo Kawagishi, Lieutenant-General Chu Shiga and Lieutenant-General Sadao Ushijima, who also recently returned from China, had the honor of taking lunch with the Emperor at the Palace.

Also present were Field-Marshal Prince Kanin, Chief of the Army General Staff, War Minister Itagaki, Lieutenant-General Toshizo Nishio, inspector-general of military education, Mr. Tsuneo Matsudaira, Imperial Household Minister and other dignitaries.

Leaving the Palace at 2 o'clock, General Terauchi submitted detailed reports on the China campaign to Field-Marshal Prince Kanin at Imperial Headquarters. Later he saw Minister Itagaki at the War Ministry.

After visiting Meiji and Yasukuni Shrines, General Terauchi last night attended a dinner given in his honor by Field-Marshal Prince Kanin, War Minister Itagaki and Lieutenant-General Nishio.

KOREA MISSIONARIES BOUND FOR AMERICA

Reservations Sought on Next
N.Y.K. Liner Leaving
For U.S.

86 WILL BE EVACUATED

Washington Ready to Depart
On Emergency Voyage
To Shanghai

The Moji branch of the Nippon Yusen Kaisha line asked the company's Yokohama branch office yesterday for reservations for 86 American missionaries on the first ship leaving for America, according to Domei.

Persons seeking reservations are connected with church services in all Korean provinces. The applicants said they wanted cabin class passage on San Francisco or Seattle bound ships.

The group has been assured passage on the Tatsuta Maru, sailing October 29, and the Yawata Maru, which leaves Yokohama November 11.

Washington Leaving

United Press

NEW YORK, October 12.—The liner Washington will sail from here Thursday on an emergency dash to Shanghai to aid in the evacuation of American nationals from China, waterfront circles reported here today.

Plans to send the large liner to Shanghai, it was understood, have been under discussion in the State Department in Washington during the past few days. Mr. Cordell Hull, Secretary of State, told the press in Washington yesterday that he was in daily conference with shipping executives regarding plans for speeding up the evacuation of Americans from the Far East.

Officials of the United States Lines, owners of the Washington, declined to comment on the order for the preparation of the vessel for sailing.

The order was received late last night from Washington where Mr. John M. Franklin, president of the U. S. Lines, is conferring with officials of the U. S. Maritime Commission.

Can Move 15,000

The United States has sufficient tonnage in the Pacific to take care of approximately 15,000 Americans in the Far East who are expected to respond to the State Department's "suggestion" for evacuation.

Maritime Commission officials yesterday revealed that negotiations were progressing with the United States Lines for the purpose of using the largest liners in the American merchant marine for evacuating Americans from the Far East if an emergency should arise.

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Shipping quarters pointed out that the Manhattan, which is tied up here, could be used in an emergency as could the newly-completed America.

In the event of an extreme emergency, U. S. Navy and Army transport vessels could be pressed into service for the purpose of speeding the evacuation, the shipping quarters said.

Admitted by Hull

United Press

WASHINGTON, October 13.—The Secretary of State, Mr. Cordell Hull, announced yesterday that the large liners Manhattan and Washington were being overhauled preparatory to making an emergency dash to the Far East to aid in the evacuation of Americans from China, the Japanese Empire, Manchukuo, Hongkong and French Indo-China.

Officials of the United States Lines, owners of the Washington, declined to comment on the order for the preparation of the Washington for sailing.

Hawaii Prepares

United Press

HONOLULU, October 12.—The Red Cross announced here last night that plans were being made here to care for American refugees from the Far East.

Mr. John F. Gray, national field director, said the American refugees from the Orient would be cared for by the disaster relief committee of the Red Cross which was formed here some months ago.

The committee, he said, will attempt to cope with food, housing and related problems coincident with a possible sudden influx of Americans from the Far East.



A. Larger Paid Circulation
Than All Other Foreign
Newspapers in Japan
Combined

Price 15 Sen

Military Alliance Foster American Defense

Reports depicting Uncle Sam brandishing the "big stick" are intended also to expedite the new alliance by convincing Mexicans that American involvement in a world conflict is inevitable.

It is recalled that Foreign Minister Eduardo Ilay declared during May in a press interview that Mexico is convinced the United States will participate in the war on the Allies' side in the near future first because of President Roosevelt's frequent appeals to Italy and Germany and second because of the President's warning to the Americas that they no longer could hope to enjoy "magic immunity" from embroilment in the hostilities. The Foreign Minister said Mexico, therefore, should begin to prepare for that eventuality.

At the time the Foreign Minister was quoted as having said that if and when the United States joins in the conflict, Mexico will observe a state of "benevolent neutrality," collaborating with the United States "to the fullest extent without involving itself in war."

MATSUOKA DENIES PACT AGAINST U.S.

Foreign Minister Issues Statement Saying It Is Not Challenge to America

WOULD NOT SPREAD WAR

Believes It Would Be 'Great Calamity' if Conflict Enlarged In Far East

Foreign Minister Yosuke Matsuoka last evening issued a statement to the press declaring that the tripartite pact among Japan, Germany and Italy is not directed against any particular country and that there is no thought of challenging the United States.

He expressed the opinion that the agreement was reached "in the hope that it would produce an effect favorable to the United States as well." The statement says that the three-Power agreement is a "pact of peace."

The Foreign Minister also declared that if the United States should become involved in the war "it will be a great calamity to humanity."

Text of Statement

A translation of the statement, which was distributed in Japanese, reads as follows:

"I am rather reluctant to say anything commenting on the speech made by Prime Minister Churchill in the House of Commons on October 8 in which he announced the decision of the British Government to reopen the Burma supply route to China. However, I take occasion to give expression to what is in my mind regarding the question of the Burma road and the three-Power agreement among Japan, Germany and Italy in the belief that it will serve to clarify the situation.

"In the first place, it is not correct that the agreement with Britain

U.S. WILL CONSIDER SENDING OF SHIPS TO TAKE EVACUEES

Decision Depends on Reports From Consuls About Numbers Wanting to Leave

CONGRESS NOT ADJOURNING

Hull Unaware of Any Plan to Recall Ambassador Here For Consultation

SHANGHAI WANTS VESSELS

Domei

PEKING, October 10.—About 350 American women and children are to evacuate from here as a result of a decision reached at a meeting of the American Association and American companies held today on advice from Washington.

I.N.S.

WASHINGTON, October 9.—State Department officials today said that American consular offices throughout the Far East have been ordered to furnish the Department with estimates of the numbers of United States citizens planning to return to America in accordance with the precautionary suggestion made to them to consider the advisability of doing so.

On the basis of the reports from these offices, the Department will decide whether it is necessary to send special ships to the Orient to bring Americans home.

Thus far, officials say, no request for special ships has been received.

Congress has postponed adjournment in view of the critical situation in the Far East, with Senator Hiram W. Johnson, California Republican, opposing even an arrangement for three-day recesses adopted by the Senate.

It was thought last week that it would be possible for Congress to go into recess yesterday and not meet again until November 18, following the presidential election, thus giving time for members to campaign in their constituencies. Congressional action on all pending defense bills was completed early last week.

Needs to Be Ascertained

Domei

WASHINGTON, October 9.—Secretary of State Cordell Hull today told his regular press conference that all necessary steps will be taken for the safe evacuation of American residents from potential danger areas in the Far East.

Replying to a question whether the State Department is considering the telegraphic appeal by the American Association at Shanghai for the dispatch of more ships to speed up evacuation, Secretary Hull indicated that the first step is for the American consular authorities to ascertain the approximate needs for evacuation, after which the matter will be given full and prompt consideration by Washington.

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Japan
Advertiser

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"In the first place, it is not correct to say that the agreement with Britain for closing the Burma road for three months was reached on the understanding that this country would settle the China incident during the period. Japan was desirous of seeing peace restored with China as speedily as possible at the time the agreement for closing the Burma road was reached as it is today. Naturally I acquainted the British Ambassador with the tenor of this view at the time.

"There is no room for any doubt that Japan, more than any other country, desires to see peace restored with China. Japan has been and still is bending efforts to realize this desire. The Japanese-German-Italian agreement, which is regretted by Prime Minister Churchill, is nothing more than a means of achieving this objective.

Would Assist Chiang

"In the second place, if the British Government really desires the speedy restoration of peace in East Asia as it professes, I have yet to be enlightened on the position of Britain, which would hope for peace between Japan and China while supporting continuation of resistance against Japan by reopening the Burma road.

"There is no doubt in the mind of any that the action of the British Government in being so lacking in sagacity as to decide to reopen the road will have the effect of assisting the Chiang regime, whatever its intentions may be. To say the least, the statement of Prime Minister Churchill is self-contradictory.

"In conclusion, I wish to add that

(Continued on Page 8)

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Asked if there is any likelihood that the American Ambassador at Tokyo, Mr. Joseph Clark Grew, might be recalled for consultation, the State Department head said he had not heard the matter discussed in recent months.

Commenting on the Post Office Department's decision to discontinue routing of U.S. mail to Europe via the Far East, Mr. Hull said the order was an administrative matter based on consideration of world conditions.

Situation Held Serious

No one should entertain any illusions as to the gravity of the situation in the Far East, warns Mr. Raymond Clapper, political commentator for the Scripps-Howard Newspaper Allies, in his syndicated column today. American-Japanese relations are more strained than they ever have been, he writes.

Tension has passed the point where it can be laughed off and the slightest incident might cause an explosion, he says. Emphasizing the necessity of avoiding irresponsible utterances, Mr. Clapper says the United States Government is moving carefully but with increasing of pressure against Japan. Pressure still short of war likely will be increased, because the Government regards this as a critical stage which does not permit showing weakness.

The commentator links the evacuation of Americans in the Far East with Britain's decision to reopen the Burma Road, asserting that Washington is backing up London in its Burma route policy. The evacuation action is intended, he added, not only to protect Americans from possible harm but to bring home to Japan the gravity of the situation.

American officials, constantly reminded of the failure of Britain's Munich policy, feel that the United States is in a somewhat comparable situation. Japan threatens to fence off the Pacific, allowing the Americans to carry on trade in the Orient only by the permission of Tokyo.

How far the United States is prepared to go in meeting the situation is open to question and depends largely on events. Energetic preparations are being made, but beyond that it is impossible to speak with certainty except to say the Government sees clearly what is at stake.

Disagreement Alleged

Domel

NEW YORK, October 9.—Despite categorical denial by the State Department, the New York Herald Tribune learns from Washington that well-informed quarters have revealed that

A Larger Paid Circulation
Than All Other For
Newspapers in Japan
Combined

No. 16,083

TWO MATSON LINERS START EVACUATION VOYAGES TO ORIENT

Mariposa, Now in Australia,
May Come to Japan After
Shanghai Stop

TAFT SAILING DATE NEAR

Monterey Leaving California on
Government Ordered Trip
To Far East

AMERICANS QUIT PEKING

Domel

SAN FRANCISCO, October 14.—The State Department has ordered two liners, the Mariposa and Monterey, both of the Matson Line, to aid in the evacuation of Americans in the Far East, it was disclosed today.

The Monterey, 18,000-ton luxury liner well-known on the California-Hawaii run, is leaving for the Orient tomorrow, while the Mariposa, now at Sydney, is expected to go to Shanghai, and possibly, Japan, before returning home.

The President Taft of the American President Lines is leaving for the Orient Thursday. The dispatch of the luxurious liners Washington, Manhattan, and the America, the United States' biggest vessel, is still under discussion.

100 Leave Peking

Domel

PEKING, October 15.—One hundred members of the families of American residents here are leaving for home via Shanghai at the end of the month in accordance with the advice of the State Department, it was learned today.

This group consists of the families of the American Embassy staff and employes of American firms here.

Approximately 250 American women and children are also making preparations to return home.

Women Leave Coolidge

United Press

HONOLULU, October 10.—At least ten American women and children who arrived here today aboard the American President liner, President Coolidge, from San Francisco, said last night that they would return to the United

United Press

HONOLULU, October 10.—At least ten American women and children who arrived here today aboard the American President liner, President Coolidge, from San Francisco, said last night that they would return to the United States instead of continuing their scheduled trip to China.

Thirty other American women and children also were expected to cancel their sailing for China ports after receipt of replies to messages sent to the United States and China.

Among those from Shanghai who have abandoned plans for returning to China in view of the State Department's advice to Americans to leave the Far East are Mrs. W. J. Roper, Mrs. Charles C. Vincent, Mrs. Morris J. Harris, Mrs. J. B. Yeamans, Jr., Miss Margaret Jenkins, Mrs. Allan P. Tenney.

Mrs. Ralph Gregory of Richmond, Virginia, is continuing to Shanghai where her husband, who is connected with the Standard Oil Company, is reported to be ill.

Americans who cancelled plans to return to Tientsin included Mr. and Mrs. F. C. Fette and Mrs. E. W. Torrey.

Manila Impressed

United Press

MANILA, October 8—The news that Americans in Japan, China, Hongkong, Manchukuo and Korea would be advised by American authorities to return to the United States, created a deep impression in Manila this afternoon.

The Stock Exchange declined by half-a-point in the final ten minutes of trading.

Both the Army and Navy spokesman, however, said that it was unlikely that any Army or Navy families at present in Manila would be evacuated although Navy wives at present residing in China would probably be sent to the United States.

Most of the units of the U. S. Asiatic Fleet are in Manila Bay at present.

Sayre Says Precaution

United Press

MANILA, October 8.—Commenting on the State Department orders to American Consulates in China, Japan, the Japanese Empire, Hongkong and Indo-China to advise Americans to evacuate from the Far East, Mr. Francis B. Sayre, U.S. High Commissioner to the Philippines, tonight said, "This advice must not be interpreted as an indication that serious trouble is expected.

"It is a means of precaution to avoid unnecessary hardships for civilians if the unexpected should happen.

"As far as the Philippines is concerned, the proper authorities are keeping their eyes and ears open for possible eventualities.

"In the meantime there is no reason for anxiety or sensational excitement.

Manila Held Safe

"Manila is one of the safest places in the Far East today."

The Mabuhay, the most widely read national-language newspaper in the Philippines, published an editorial on the evacuation movement, indicating that "hour of test" is approaching.

"The order speaks for itself. The wide Pacific is becoming too small for two Powers—United States and Japan," the Mabuhay said.

The man in the street here believes that American involvement in a conflict with Japan means that the Philippines will be in the midst of the strug-

(Continued on Page 8)

*Two Matson Liners
Start Evacuation
Voyages to Orient*

(Continued from Page 1)

gle, but he shows indifference, being obviously confident that he will be safe under the United States flag.

No Manila Evacuation

United Press

MANILA, October 9.—United States Army and Navy authorities today quickly spiked rumors that Washington had ordered the evacuation of wives of officers and enlisted men from Manila.

The denials, combined with yesterday's appeal for calmness by Mr. Francis B. Sayre, United States High Commissioner to the Philippines, helped to eliminate the anxiety which was current earlier among the families of the service men.

United States military authorities, commenting on the evacuation of Americans from the Far East, said that it was the best possible move in the face of recent Japanese belligerency.

They added that it may have a calming effect on the Far East if the Burma Road reopening does not explode with repercussions on Japanese and American relations.

Meanwhile, the Manila Bulletin, in an editorial, said that the evacuation called the recent Japanese bluff and also cleared the decks to enable the United States to meet any possible emergency with the least of danger to Americans in the Far East "who might be used as target, pawns or hostages in a game of war bluff or something worse."

The exclusion of the Philippines from the zone of evacuation "is reassuring on the score of its original safety and also the certainty of protection in the event of an emergency."

JAPAN-AMERICAN RELATIONS ACUTE

Advising Americans To Leave
Orient Unprecedented,
Explains Vaughn

United Press

NEW YORK, October 10.—Developments in the past fortnight have brought Japanese-United States relations to perhaps the most acute crisis in their history, the seriousness of which has been demonstrated by the action of advising Americans to leave Japanese-dominated areas in the Orient.

Many Japanese fear virtually a complete severance of economic relations with the United States shortly and also do not eschew the possibility of an American attempt at a long range blockade of Japan, Manchukuo and Japanese-dominated China.

Blockade Feared

They asserted that if such a blockade is attempted, Japan might retaliate by blockading Singapore, the Netherlands East Indies and perhaps the Philippines.

They further said that any long range blockade would certainly be ineffective because:

1. The United States Navy is not large enough to sever Japan's overseas trade.
2. The Japanese-controlled area in the Orient is self-sufficient in food and many raw materials.
3. Such United States action merely would result in drawing both Japan and the United States into the world war—Japan siding with the Axis and the United States siding with Britain. Japanese here now appear to believe in Germany and Italy gaining at least a partial victory since Japan has cast her lot with the Axis.

Russian Role Mystery

Russia's role in the impending developments is still a mystery.

Students of Asiatic affairs see Moscow confronted with two possible courses:

1. To lend passive support against Japan—it is known that Berlin for more than a year has been attempting to arrange a Russo-Japanese accord which presumably includes virtually a division of China between Russia and Japan.

2. To continue the present policy of non-involvement in the world conflict and continue financial, economic and military assistance to Chungking.

Those who believe that Russia will throw its weight to the Axis argue that Russia now is virtually at the mercy of the Axis.

They say that Japan is in a position to attack Russia immediately in Si-

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They say that Japan is in a position to attack Russia immediately in Siberia, seizing Vladivostok and the Pacific maritime provinces, while Germany would strike at the Ukraine.

Others, who believe Moscow will cling to the non-involvement policy, argue that both Japan and Germany are far too busy elsewhere and would prefer a nominally neutral Russia—even if Moscow continues to support China—to a Russia added to the list of enemies of the Axis.

No Aid Indication

In any event, there is no tangible indication that the United States could depend on effective Russian support if the United States is involved in a war with Japan.

Britain's decision to reopen the Burma Road should considerably stimulate Chinese morale, assuring China of supplies.

The probability of the United States attempting to base any considerable portion of its navy in Singapore in the near future is doubtful.

Singapore is too far from Honolulu and thus might constitute a dangerous salient if Russia reaches an agreement with Japan, thus freeing all of Japan's major forces for an offensive in southern Asia.

Russia's shadow is cast over the whole Asiatic picture and it would seem certain that Berlin and Tokyo are doing their utmost to obtain Soviet support.

MONDAY
SUPPLEMENT

No. 16,087

TWO SHIPS COMING
TO TAKE AMERICANS
FROM ORIENT PORTS

Liner Washington Leaves New
York as President Taft Sails
From Coast

OTHER SAILING CONFIRMED

Catholic Missionaries to Re-
main at Posts Despite State
Department Advice

HORINOUCHI SEES HULL

Domei

SAN FRANCISCO, October 20.—The President Taft, 12,562-ton passenger liner of the American President Lines, sailed today from San Francisco with facilities to accommodate from 800 to 1,000 American evacuees from the Orient. The ship also carried extra lifeboats, cots, blankets, foodstuffs and medical supplies as a precautionary measure against any possible contingencies.

Washington Leaves New York

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NEW YORK, October 19.—The 24,000-ton passenger liner Washington steamed out of New York Harbor today for the Far East on orders from the State Department to evacuate American nationals from the Orient.

State Department officials meanwhile revealed in Washington that the Matson liner Monterey left Los Angeles on October 16 for Yokohama and Shanghai on the same mission, and that its sister ship, the Mariposa, will follow from Honolulu on October 30, going directly to Shanghai.

The Washington will touch at Hampton Roads, Virginia, to pick up a group of 1,000 naval recruits, who will disembark at the San Pedro naval base, and a second group of naval reservists from Baltimore, who will be stationed in the Panama Canal Zone.

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The vessel will then call at Honolulu before proceeding to Shanghai and Manila.

Missionaries to Stay

The 1,300 Catholic missionaries sent to the Far East from the United States will remain at their posts, despite the State Department's advice to United States nationals to evacuate the Orient.

Bishop James E. Walsh, Superior-General of the Catholic Foreign Mission Society, made an announcement to that effect today, describing the warning as merely "moral suasion of a diplomatic nature."

Simultaneously, speaking for the Protestants, Mr. Abbe L. Warnshuis, secretary of the International Missionary Council, declared that the Protestant Church does not contemplate any change in its policy as a result of the State Department's advice.

As heretofore, Protestant missionaries will remain in the Far East at their own risk and responsibility, Mr. Warnshuis declared.

Farewell Visit Paid

Domei

WASHINGTON, October 19.—The retiring Japanese Ambassador to the United States, Mr. Kensuke Horinouchi, today called on Secretary of State Cordell Hull in a farewell visit, which lasted only a few minutes.

Mr. Horinouchi will leave tomorrow for San Francisco, from where he is scheduled to sail for Japan on the Asama Maru on October 25.

Meanwhile, Mr. Hull, questioned on reports that the American consulate-general in Tokyo will be closed shortly in view of the impending evacuation of Americans from the Orient, said he had not yet issued any instructions to that effect.

Asked whether the State Department is considering the move, the Secretary of State replied that he had not heard the matter was under discussion.

EVACUATION SHIPS ON FIXED SCHEDULE

American Consulate - General
Announces Date for Arrival
Of Vessels

The American Consulate-General at Tokyo has received the following announcement which the Department of State released yesterday:

"Under arrangements made by Department of State in conjunction with other agencies of the Government and with the co-operation of the Oceanic Steamship Company, the steamship Monterey, which sailed from Los Angeles on October 16, will call at Yokohama and Shanghai for the purpose of providing additional shipping accommodations for Americans withdrawing from Japan and China to the United States.

"The vessel is due to arrive at Yokohama on October 29 and at Shanghai on November 1. She will have room for 425 people from Yokohama and 425 from Shanghai. She will only take American citizens, including alien wives and unmarried minor children. The ship will then proceed on her regular scheduled itinerary to Australia and New Zealand and return to the United States.

"The Monterey will be followed by the steamship Mariposa, also of the Oceanic Steamship Company, which will leave Honolulu on October 30 for Shanghai, arriving there about November 9. The vessel will possibly proceed from Shanghai to Chinwangtao to embark Americans from North China and thence to Kobe, returning from that port to the United States.

"It is expected that Americans in Korea will proceed either to Chinwangtao or Kobe for embarkation. The Mariposa has accommodations for 1,100 people, fares for passengers embarked at Japan and China on both vessels will approximate those charged by the American President Lines for passengers from Manila to the United States. The American President Lines Office in the Far East will handle bookings for both vessels."

oct 27 1940.

Ball of Fire

On Aug. 22 Chuichi Ohashi, new Japanese Vice Foreign Minister, called a press conference at the Tokyo Foreign Office. He read the names of 40 Japanese diplomats who had been suddenly recalled in a sweeping purge of the "so-called American and British faction."

The list included five Ambassadors, nineteen Ministers, five counselors and eleven consuls general. Among the victims were Kensuke Horinouchi, Ambassador to Washington since December 1938, and the Japanese Consuls General in New York, Chicago, and San Francisco. The only Ambassadors left at their posts were the envoy to London, Mamoru Shigemitsu—one-legged, hard-boiled, and far from belonging to the British faction—and his colleagues in Berlin, Rome, and Moscow.

Ohashi used a figure of speech to explain the trend of Premier Prince Fumimaro Konoye's new government: "The whole Japanese race rolled into a ball of fire and sweeping everything before it—that is the character of the new regime."

Next day Tokyo announced a preparatory fire-ball commission—made up of 24 admirers of Germany and Italy—to draft a single-party totalitarian government. The commission was expected to hold its first meeting this week.

News Week. Sept. 2 '40.

Ablution Basin Completed at Shrine



Installation of the shrine ablution basin contributed by Japanese residents of America who are liable to military service here will be marked in a ceremony to be held today in the shrine compound attended by War Minister Hideki Tojo and representatives of the Navy Ministry, the Foreign Office and organizations concerned.

10/10/1940

10, 1940

*Kyoto Licensed Quarter
To Release Prostitutes
For 'Private Practice'*

Operators of brothels in the Dragon Palace licensed quarters in Higashi Maizuru, Kyoto Prefecture, have announced that they shortly will release all inmates, "in accordance with the spirit of the new national structure," according to the Hochi, following which they will make them all "private prostitutes." Similar action is expected to be taken by the elaborate brothel districts in Kyoto City, most of which are equipped with temples, shrines, pagodas and deer. These fancy districts in the past have attracted many pilgrims to the ancient capital, the Hochi says.

Japan Advertiser

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TOKYO, TUESDAY,

Bereaved Families Visit Yasukuni Shrine



A large number of members of the families of the war dead, who will attend a ceremony today enshrining the spirits of those who have died recently in battle, visited the shrine to pay their respects yesterday. The families of the war dead continue to pour into Tokyo and it is expected that a large number will be present at the actual enshrinement ceremonies.

10/17/1915

Mobile Postoffice Visits Shrine



Catching citizens at the height of their most patriotic fervor, this "postoffice on wheels" rolled up to Yasukuni Shrine on Kudan Hill yesterday morning and sold China incident bonds to the value of ¥3,000 before noon. Hundreds of worshippers were present at the military shrine on the third day of the special grand festival held for the dedication of hundreds of officers and men killed during the incident.

4/27/1939

They were to have wanted to be kept in the hands of...

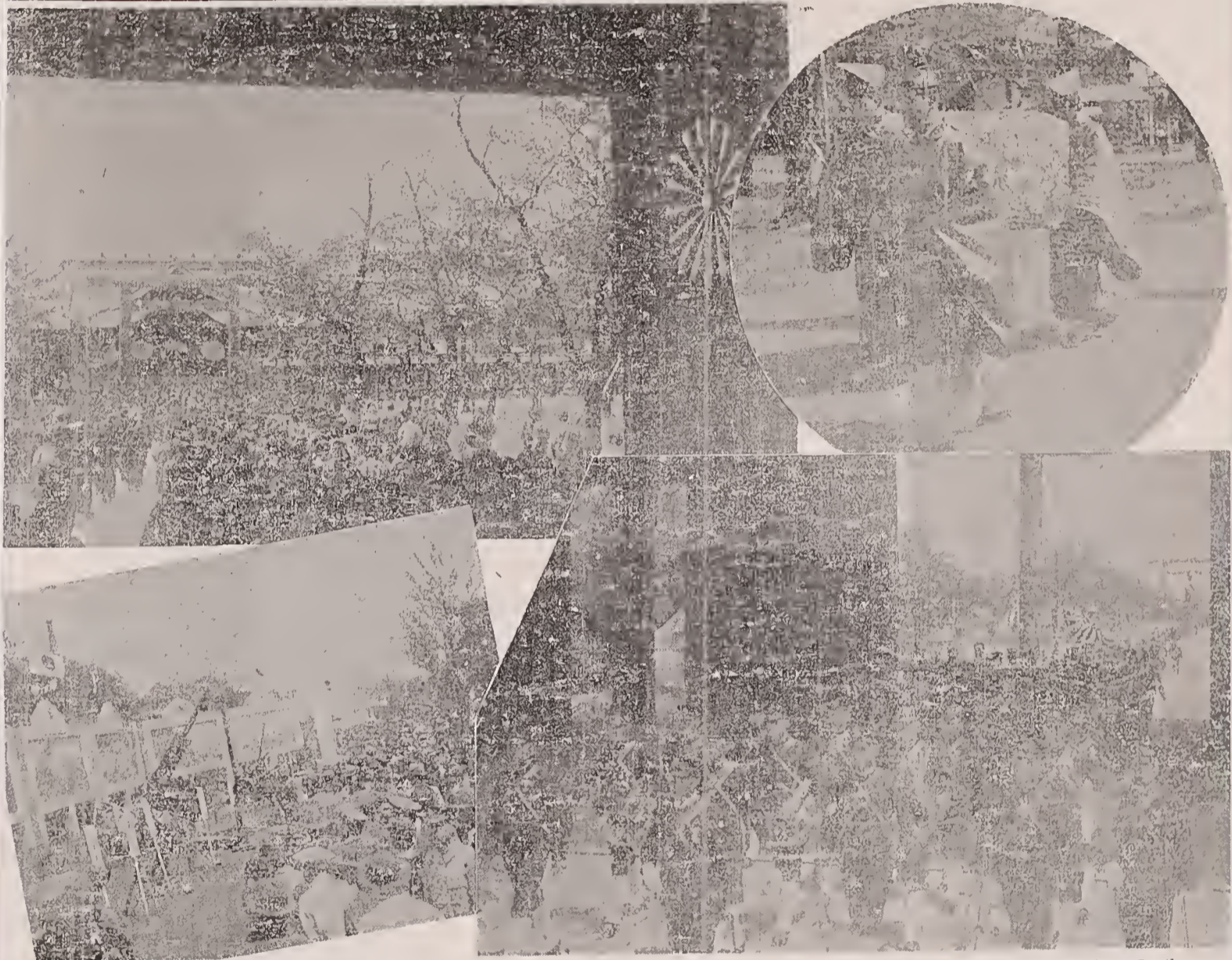
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The Japan Advertiser

日六年三月廿八日 第三種郵便物認可

TOKYO, TUESDAY, APRIL 25, 1939

Honors for Men Who Died on Continent



The special grand festival at Yasukuni Shrine for the 10,389 war-dead enshrined Sunday evening opened yesterday morning. In the upper right is seen the arrival at the shrine of Imperial offerings, escorted by an Imperial messenger. In the upper left, the general public throngs before the shrine when admitted in the afternoon. Below, visitors inspect an exhibit of war trophies. To the right, bluejackets of the naval landing force march into the shrine compound to pay respects.

GRAND SHRINE FETE OPENS AT YASUKUNI

2,600 Bereaved of War-Dead
Present for First Day of
Special Rites

IMPERIAL PROXY ATTENDS

Worshippers Permitted to Visit
Shinjuku Gardens and
Palace Museum

The first day of the special grand festival at Yasukuni Shrine dawned brightly yesterday on nearly 20,000 members of the families of 10,389 war-

Japan Advertiser

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Palace Museum

The first day of the special grand festival at Yasukuni Shrine dawned brightly yesterday on nearly 20,000 members of the families of 10,389 war-dead whose spirits had been enshrined Sunday night.

The chancel doors were opened at 8 o'clock by Chief Priest Takao Suzuki, assisted by officials of the War and Navy Ministries and to the strains of appropriate music by a band present for the occasion, says the Nichi Nichi. War Minister Seishiro Itagaki and Navy Minister Mitsumasa Yonai, arrived at 8:30 o'clock, along with Admiral Gengo Hyakutake, chairman of the festival committee.

The officials inside and the bereaved outside waited respectfully until the Imperial proxy, Viscount Arihide Chikusa, arrived at 9 o'clock with a message and a sacred tree branch from the Emperor to be offered to the spirits of the enshrined war-dead.

The Imperial proxy withdrew at 9:30 o'clock, to be followed by a succession of delegations from the various corps to which the consecrated war-dead formerly belonged. These paraded to the shrine with their respective standards, while trumpeters sounded appropriate music. On the command "Present arms," each delegation offered a silent prayer for its former comrades.

Starting at noon, the family survivors of the war-dead newly enshrined were admitted by turn into the inner sanctuary to worship before the spirits of their departed loved ones. Slowly and reverently, nearly 2,600 persons mounted the wooden steps to the chancel door and passed inside to commune briefly in spirit with those whom they will see no more in life.

Those who waited their turn outside were greeted and consoled by War Minister Itagaki, Navy Minister Yonai and Admiral Hyakutake, who expressed their appreciation especially to worshippers who had come from far places to be present at the special grand festival.

The usual circus and sideshows, which have always attended the special grand festivals at Yasukuni Shrine in past years, have been forbidden from this year as being inconsonant with the solemnity of the festival.

However, the Emperor permitted worshippers to visit the Imperial War Memorial Museum, recently established in the Palace grounds, and the Shinjuku Imperial gardens, where the cherry trees are in full bloom and where tea and cakes embossed with the Imperial crest were served. The same privilege will be granted worshippers at the shrine until the end

(Continued on Page 5)

Grand Shrine Fete Opens At Yasukuni

(Continued from Page 1)

of the festival on Friday, reports Domei.

The Cabinet bureau of merits, meanwhile, is rushing preparation of a list of more than 4,000 army men and 100 naval men, most of whom were killed in action, so that honors to be conferred on them may be announced before the shrine festival ends. Those to be honored, says the Asahi, are chiefly participants in the Hankow campaign.

Grand Festival Opens Today



The Special Grand Festival of Yasukuni Shrine, where the souls of 10,389 war dead were newly consecrated last night, will open this morning and last through five days. Photograph shows some of the members of the bereaved families of the war dead strolling through the shrine precincts prior to the Shinto ceremonies last night.

*Japan
Newspaper*

WAR DEAD HONORED AT YASUKUNI SHRINE

Shinto Ceremonies Performed
for Consecration of 10,389
Killed in Action

20,000 OF FAMILIES ATTEND

Emperor Will Pay Respects To-
morrow on Second Day of
Five-Day Grand Festival

Shinto rites of consecrating the souls of 10,389 war dead in China were conducted at the Yasukuni Shrine on Kudan Hill last night, when more than 20,000 members of the bereaved families participated in the occasion at the

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Five-Day Grand Festival

Shinto rites of consecrating the souls of 10,389 war dead in China were conducted at the Yasukuni Shrine on Kudan Hill last night, when more than 20,000 members of the bereaved families participated in the occasion at the invitation of the army and the navy.

The ceremonies were also signal for inauguration of the Special Grand Shrine Festival which will formally open this morning and last through five days.

This morning Viscount Arihide Chikusa, an official of the Imperial Household Department, will be dispatched to the Shrine and will worship before the newly enshrined war dead on behalf of the Emperor. Later prayers will be offered to the war dead by War Minister Seishiro Itagaki, Navy Minister Mitsumasa Yonai, Admiral Gengo Hyakutake, chairman of the Grand Festival Committee, and other notables, as well as public visitors and the bereaved family members.

The Emperor will visit the shrine tomorrow morning at 10 o'clock and will personally pay His Majesty's respects to the war dead. Likewise the shrine will be visited tomorrow by Princes of the Blood, Premier Hiranuma and members of the Cabinet and other high officials and officers of the army and navy. A national holiday will be observed on this day.

The remaining three days will be devoted to worshipping at the shrine by members of the bereaved families, who also during this time will be entertained at theatrical and movie performances at the Gunjun Kaikan in Kudan and shown over the Shinjuku Imperial Gardens, the Meiji Shrine Art Gallery and other points of interest in the city.

Commencing at this year's festival, the hitherto traditional circus and miscellaneous shows, as well as other forms of popular entertainment, will not be staged in the shrine's outer compound.

Last night's ceremonies were opened at 7 o'clock, by when the inner shrine compound had been filled with the visiting family members in the spaces on both sides of the shrine and in the neighborhood of the Military Museum. The rites were begun with the reading of a ceremonial message in front of the shrine entrance by General Takao Suzuki, Lord Keeper of the Shrine, which was followed by worshipping by Admiral Hyakutake and other members of the festival committee. General Suzuki then entered the main shrine hall, Domei reports, and opened the niche doors "to invite the departed souls." After performing this rite he slowly descended the stairs while the

(Continued on Page 3)

War Dead Honored
At Yasukuni Shrine

(Continued from Page 1)

military band on hand struck up funeral music.

At this moment all the lights in the compound were extinguished. During the darkness, a wooden chest containing the written names of the war dead was carried into shrine from temporary quarters in the Military Museum, passing before the rows of visitors. The chest was borne by four men in white robes, followed by General Suzuki, Admiral Hyakutake and a group of priests and officials.

The lights were turned on again after the chest had entered the inner shrine, which formally marked the consecration of the spirits.

RULER PAYS TRIBUTE TO SPIRITS OF DEAD AT SHRINE FESTIVAL

Minute of Silence Observed
Throughout Nation as Em-
peror Visits Yasukuni

12,799 SOULS ENSHRINED

Thousands Come to Tokyo for
Semi-Annual Ceremony on
National Holiday

WORSHIPPERS JAM TRAINS

While sirens sounded and all patriotic people stopped their work and bowed in silent prayer at 10:15 o'clock yesterday morning, the Emperor paid tribute to the souls of 12,799 soldiers and sailors enshrined at Yasukuni Shrine, on the second day of the six-day semi-annual grand festival.

During the period of silent prayer, while His Majesty was at the shrine, streetcars, buses, many taxicabs and cyclists came to a halt and bowed toward the shrine on Kudan Hill, according to Domei. Thousands of bereft relatives of the war dead were at hand to pray for their departed family members, many of them sobbing loudly throughout the ceremony, and thousands of others took advantage of the national holiday to come to the capital and pay their respects to the dead heroes, crowding trains to the limit.

The Empress and the Empress Dowager did not go to the shrine but offered silent tribute from Their Majesties' Palace. In order to attend personally to pay respects, the Emperor suspended Court mourning for Princess Dowager Masako Takeda for one day.

Wearing a military uniform, the Grand Order of the Chrysanthemum, without the cordon, and other decorations, the Emperor left the Palace by motorcar for Yasukuni Shrine at 10 o'clock. His Majesty was accompanied by Admiral Saburo Hasekura, Grand Chamberlain, Imperial Household Minister Tsuneo Matsudaira, Lieutenant-General Shigeru Hasunuma, Chief Aide-de-Camp, and Mr. Shinjiro Matsuda, official of the Imperial Household Department in charge of Imperial visits.

Cortege Slows

As the Imperial cortege passed the outer gate of the shrine, it slowed down for the benefit of the families of the war dead who flanked the passageway, bowing deeply. The number of bereaved at the shrine festival was estimated by Domei at 26,000.

According to the Yomiuri, Mr. Tomiyo Hazama, 69, who was present with his wife, held aloft a picture of his son, Superior Private Genzo Hazama, as His Majesty's motorcar passed. Interviewed later, Mr. Hazama explained that his son was killed in action in China and that his spirit was one of the 12,799 enshrined.

"We have lost our only son," Mr. Hazama told the Yomiuri, "but we are happy. He has been enshrined and he is now a god. The Sovereign has paid tribute to our son, and I am the happiest man in the world. I would be glad to go to the other world at any moment."

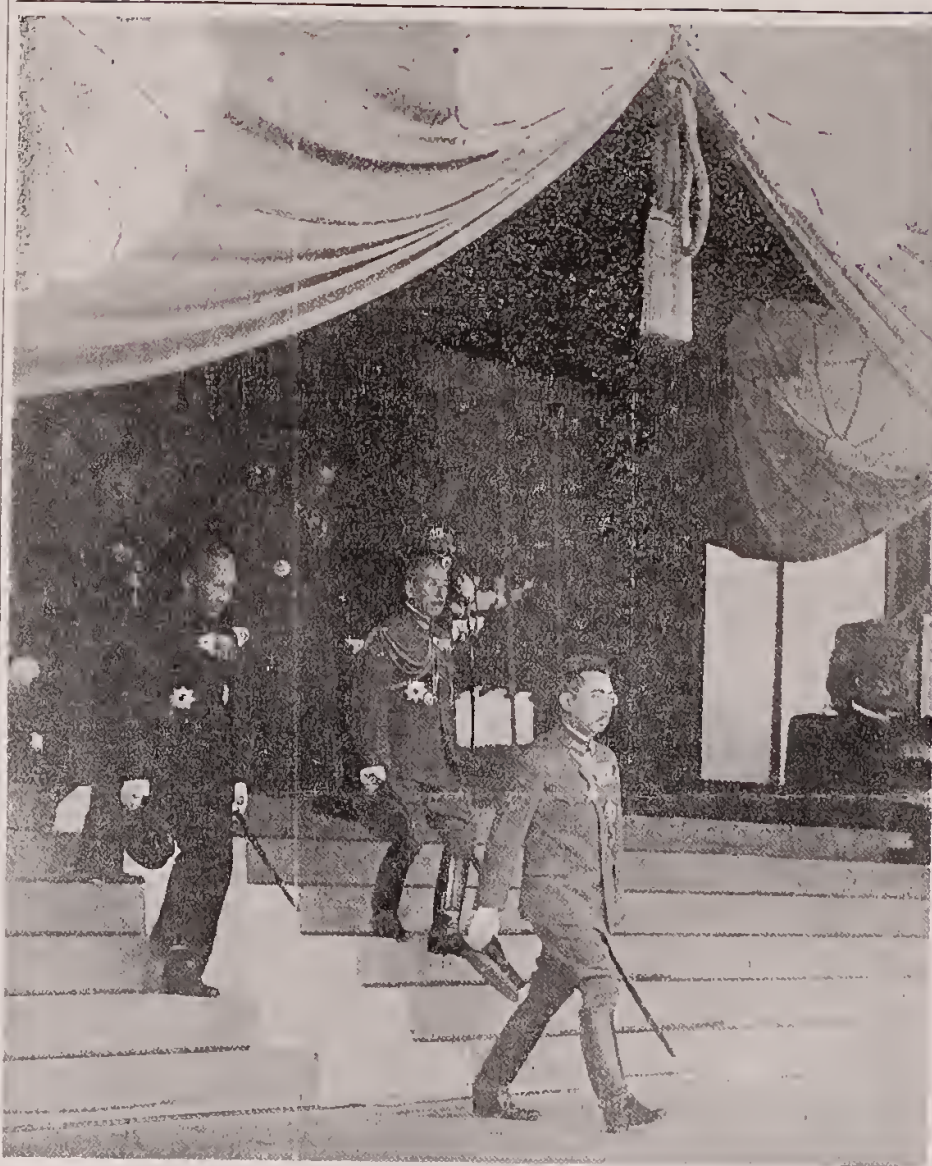
Mr. Hazama wept during the interview, and his tears fell on the picture he held in his hand.

As the Imperial procession approached the hall of worship, the national anthem was played by a naval band. The Ruler left the automobile at the hall of worship and was greeted by Prince Chichibu, Prince Mikasa and other Princes of the Blood, as well as Premier Yonai, War Minister Shunroku Hata, Navy Minister Zengo Yoshida and other Cabinet Ministers and members of the special festival committee, headed by Admiral Koichi Shozawa.

Ruler Offers Branch

Led by the Rev. Seisaku Tanakara, assistant chief priest of the shrine, acting as proxy for General Takao Suzuki,

After Homage to Newly Enshrined



The Emperor, with suite members following, leaves Yasukuni Shrine after paying respects yesterday morning to the spirits of the men who died on the Continent who were enshrined Wednesday evening.

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Ruler Offers Branch

Led by the Rev. Seisaku Tanakara, assistant chief priest of the shrine, acting as proxy for General Takao Suzuki, chief priest, who is in mourning for his daughter, and followed by the War and Navy Ministers, His Majesty walked to the main hall of the Shrine. The Sovereign then received a branch of the sacred tree from the Grand Chamberlain and offered it to the enshrined spirits of the war dead.

While the Emperor was worshipping, silence fell over the group of officials in the shrine and the vast crowd outside, broken only by the sobs of the bereaved.

His Majesty left the shrine at 10:20 o'clock while the naval band played the Umiyukaba. As was the case when it entered the shrine grounds, the cortege slowed down as it passed the mourning relatives in departing.

The main hall of the shrine was opened to the relatives of the dead at noon, as were the sanctuaries dedicated to the war dead in the Palace and the Shinjuku Imperial Garden.

The Crown Prince also observed a minute of silence in the Detached Palace in Akasaka when the sirens blew at 10:15 o'clock yesterday morning.

Young Brides Present

Among those who prayed at Yasukuni Shrine were many young brides and betrothed sweethearts of the war dead, according to the Hochi. One such was Miss Mitsuko Taniguchi, 23, of Chiyomichi, Minato Ward, Osaka. She had accompanied the parents of her dead sweetheart, Sub-Lieutenant Kimiji Taniguchi, to whom she had been engaged before his death on the front.

(Continued on Page 5)



The Emperor, with suite members following, leaves Yasukuni Shrine after paying respects yesterday morning to the spirits of the men who died on the Continent who were enshrined Wednesday evening.

Ruler Pays Tribute To Spirits of Dead At Shrine Festival

(Continued from Page 1)

Her sweetheart had been cited posthumously for bravery in battle.

Her "meeting" with the spirit of her betrothed at Yasukuni yesterday was so pleasing, she told the Hochi, that she vowed then and there to be with him for the rest of her life.

One bereaved mother who was unable to pay respects to the spirit of her son was Mrs. Nokichi Morita, 65, who had come to Tokyo with her husband from a country village to pray for Superior Private Yuzuru Morita, who was killed in action in Mongolia two years ago.

She died of apoplexy at 2 o'clock yesterday morning, in a room in the Kanda Ward inn which the aged couple had engaged for their brief visit in the capital.

The husband, Mr. Heisaku Morita, refrained from visiting the shrine, according to the Yomiuri, but mourned his wife and son in the tiny room.

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昭和六年三月廿八日 第三種郵便物認可

TOKYO, WEDNESDAY

Yasukuni Shrine Purified for Rites



The ceremony of purifying the shrine in preparation for enshrining the spirits of the recent war dead was held at the Yasukuni Shrine yesterday as a solemn procession of Shinto priests filed into the sanctuary. Yesterday was the first day of the special rites being held at the military shrine on Kudon hill.

SOULS OF INCIDENT WAR DEAD DEIFIED

Solemn Rites Held in Darkness
At Yasukuni Shrine
Last Night

30,000 MOURN DEATHS

Imperial Messenger Will Make
Offerings Before Altar
This Morning

The souls of 14,490 China incident war dead were deified at the Yasukuni Shrine last night with solemn ceremonies attended by more than 30,000 relatives of the fallen and survivors for Japan.

The function was followed by an extraordinary festival of the shrine, the sixth since the outbreak of the China hostilities, which will continue for six days.

The deification rites were preceded by the purification ceremony and a report to the enshrined deities.

Relatives of the war dead, invited to the function from all over the country, began to assemble in the shrine precincts early in the afternoon.

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Japan Herald

10/16/1110



The ceremony of purifying the shrine in preparation for enshrining the spirits of the recent war dead was held at the Yasukuni Shrine yesterday as a solemn procession of Shinto priests filed into the sanctuary. Yesterday was the first day of the special rites being held at the military shrine on Kudan Hill.

SOULS OF INCIDENT WAR DEAD DEIFIED

Solemn Rites Held in Darkness
At Yasukuni Shrine
Last Night

30,000 MOURN DEATHS

Imperial Messenger Will Make
Offerings Before Altar
This Morning

The souls of 14,400 China incident war dead were deified at the Yasukuni Shrine last night with solemn ceremonies attended by more than 30,000 relatives of the war dead and devotees for Japan.

The function was followed by an extraordinary festival of the shrine, the sixth since the outbreak of the China hostilities, which will continue for six days.

The deification rites were preceded by the purification ceremony and a report to the enshrined deities.

Relatives of the war dead, invited to the function from all over the country, began to assemble in the shrine precincts early in the afternoon.

At 6:30 a guard of honor appeared which was led by Lieutenant Keijiro Uchiyama, followed by General Shunroku Hata, former War Minister and chairman of the organization committee for the present festival of the Yasukuni Shrine, and troops representing the Army and Navy detachments to which the war dead belonged.

The shrine compound then was plunged into darkness until fires were lighted.

Soon General Takao Suzuki, chief priest, and other ritualists of the shrine, arrived to start the ceremony of inviting souls.

General Hata and other dignitaries then proceeded to the mainhall of the shrine to worship.

At 9 p.m. the Ohaguruma, a sacred ark, was shouldered by a score of men clad in white, and taken from the shrine garden for the mainhall.

The war bereaved, lined on both sides of the route of the sacred procession, bowed deeply in prayer as the Ohaguruma passed in front of them.

When the Ohaguruma entered the mainhall, Chief Priest General Suzuki solemnly enshrined the souls of the 14,400 war dead. Then the lights were turned on again.

General Hata and high Army and Navy officers then again proceeded to the mainhall to offer prayers. The deifying ceremonies were brought to a close at shortly past 10 o'clock with the military band playing Kuninoshizume.

Today, the first day of the extraordinary festival of the Yasukuni Shrine, War Minister Lieutenant-General Hideki Tojo, Navy Minister Admiral Koshiro Oikawa, Chief Priest General Suzuki and representatives of the Army and Navy corps to which the newly enshrined war dead belonged, will assemble until 8:30 a.m. in the Shrine compound to await the Imperial messenger, Count Kimfuji Muromachi, who will make offerings before the altar at 9 a.m.

Troops will offer prayers at the shrine at 9:30 a.m., followed by the war bereaved. General Hata, the War and Navy Minister will address the relatives of the war dead some time today.

OFFICIALS ARRANGE EMPIRE DAY RITES

Celebrations This Year to Be
Extra Large Scale Because
Of 26th Centennial

PRAYERS TO BE OFFERED

50th Anniversary of Establish-
ment of Order of Golden
Kite to Be Marked

Kigensetsu or Empire Day falling on February 11, will be celebrated on an unprecedentedly large scale this year in commemoration of the 2600th anniversary of the founding of the Japanese Empire, reports the Asahi. The officials on the commission for the celebration of the anniversary have decided on the general enterprises for the day and are now working out details of the plans.

It is expected that some 20,000,000 persons will participate in this year's celebration, twice as many as those who took part in the functions last year. First in the order of events will be offering of prayers for the continued prosperity of the Imperial Family. About 300,000 Tokyo residents will be mobilized for this purpose. They will gather before the Yasukuni Shrine, in the Meiji Shrine stadium, and in the Ueno, Sumida, Kinshi, and Fukagawa Parks to pray for their Sovereigns. The citizenry on this day are also expected to shout "banzai" in honor of the officers and men fighting on the China fronts.

There will be ward services, wherein people living in the 35 wards of the capital will get together and parade to some shrine in their respective wards and offer prayers.

Mr. Hidejiro Nagata, former Railway Minister, is chairman of the celebration commission, while Mr. Fumio Goto, former Home Minister, is assisting him as vice-chairman. Mr. Tsurukichi Maruyama, former chief of the Metropolitan Police Board and Vice-Admiral Hajime Matsushita are also helping out.

Boats to Parade

There will be a parade of motor boats on the Sumida River, while army and navy planes will fly in formation and perform stunts above the grounds where the people will gather.

Approximately 30,000 students in the different universities and colleges in Tokyo will stage a grand military review on the Yoyogi parade grounds.

A special program for this day has been mapped out by the Cabinet Information Bureau for observance by the different government offices, banks, schools, factories, and companies. The program officially fixed is as follows:

1. All subjects shall be requested to bow toward the Imperial Palace at 9 o'clock in the morning of the February 11. The exact time shall be made

1. All subjects shall be requested to bow toward the Imperial Palace at 9 o'clock in the morning of the February 11. The exact time shall be made known through the radio, factory whistles, and bells.

2. Ceremonies shall be held in the government buildings, schools, factories, banks, and business firms.

3. The shrines shall observe this auspicious day with appropriate ceremonies.

4. Japanese residents abroad shall hold ceremonies in accordance with the customs of the locality wherein they reside.

5. Songs to be sung at these functions shall be the Kimigayo (the Japanese national anthem), the Kigen-setsu song, and the 26th centennial song.

50th Anniversary Recalled

Empire Day this year has been found to be the 50th anniversary of the establishment of the Order of the Golden Kite by Emperor Meiji. The Order of the Golden Kite was established on February 11, 1890 in order to recognize the services of those who distinguished themselves in military activity. This order was founded after the institution of such orders as the Grand Order of the Chrysanthemum and the Grand Order of the Rising Sun, when it was noticed that there were no decorations for military prowess.

The total number of persons who have been awarded medals of the Order of the Golden Kite are said to be about 180,000. Of this number, more than 70,000 have been decorated for their exploits in the current fighting in China.

The Finance Ministry officials are now planning to recognize publicly on this day those who have rendered distinguished services in encouraging thrift and savings among the people. The Ministry officials are thinking of honoring about 144 savings guilds, 235 minor organizations in towns and villages, and about 349 individuals.

Conspicuous among these savings organizations is a three-sen thrift guild in Oji Ward, composed of 4,000 women. Each member is expected to save three sen a day. It is reported that this organization has saved to date more than ¥60,000.

Samples of the new cigarettes to be put on sale in February and November this year in commemoration of the 26th centennial of the founding of the Japanese Empire have been completed by the Government's Monopoly Bureau, according to the Yomiuri. The new cigarettes will be known as "Asahi" (morning sun) and "Hikari" (light). The package containing Asahi cigarettes will have a picture of Mount Fuji and cherry blossoms. The Hikari package will show one of Emperor Jimmu's warriors with a spear. The spear holds aloft a banner of the rising sun. Because there are in existence already Hikari and Asahi brands of cigarettes, it is expected that the forthcoming brands will be special Asahi and Hikari cigarettes.

Nye to Succeed Borah

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WASHINGTON, January 24.—Well-informed quarters today disclosed that Senator Gerald P. Nye, Republican of North Dakota, will soon succeed the late Senator William E. Borah as member of the Senate Foreign Affairs Committee.

PRINCE GIVES UP RANK

Will Worship at Imperial Sanctuary Next Week

Prince Akitsune Higashikuni, who shortly will descend among the ranks of subjects, will pay his last respects as an Imperial Prince at the Imperial Sanctuary in the Palace Thursday at 10:30 o'clock it was announced yesterday.

After worshipping at the Imperial Sanctuary, His Highness will be received in audience by the Emperor and Empress.

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A Large
Than
New

Enshrinement Rites Scheduled Today For Souls of Sino-Japanese War Dead

Elaborate memorial services for enshrining the spirits of 14,400 war dead of the current Sino-Japanese hostilities will be held today at the Yasukuni Shrine. The ceremony will be followed by six days of memorial services.

More than 30,000 relatives of the heroes will attend, many of whom have traveled hundreds of miles.

The opening ceremony will be held in the main hall at 2 p.m., and will be followed immediately by the purification ceremony.

The memorial ceremony proper will

be held at 6:20 p.m. It will be attended by families of the deceased, a guard of honor, high government officials and General Shunroku Hata, former War Minister who is heading the committee for the services.

The army band will play after the group has payed their respects to the souls of the war dead.

The last minute preparations were completed Monday when General Hata visited the shrine and offered a few suggestions to the workers. At the time the precinct of the shrine was crowded with children and widows of the war dead.

Japan Advertiser

TOKYO, THURSDAY, OCTOBER 17, 1940

Horses Honored at Enshrinement Rites For 14,400 Sino-Japanese Conflict Dead

The souls of 14,400 Japanese war dead were solemnly enshrined with sad but impressive ceremonies at the Yasukuni Shrine yesterday.

More than 30,000 relatives of the departed heroes witnessed the rites which started at 9:30 a.m., when Count Kimifuji Muromachi, the Imperial messenger, made a sacred offering for the newly deified war dead.

Army and navy officers and men joined the long line of worshippers.

Three horses, chosen because of their courage on the battlefield, were led to the front of the shrine. The steeds were Katsuyama, Ishifuku and Miya-

naga, who carried their masters to victory, being undaunted by volleys of enemy bullets.

Special programs were held at the Kabuki theater and other places of amusement in honor of the visiting families of the war dead.

His Majesty the Emperor will go to the Yasukuni Shrine to worship today. In connection, the entire nation will unite in prayers for the war heroes.

The six day Yasukuni Shrine festival opened yesterday. During the period families of the war dead will be permitted to visit the Shunjuku Imperial garden between 8 a.m. and 4 p.m.

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Shinto Shrine Bureau's Powers Increased; Priests' Status Same as Military Officers

Enlargement of the Shinto Shrine Bureau of the Home Ministry to the status of a board was approved by the Cabinet Tuesday, reports the Asahi.

Under the new system, all Shinto priests will become Government officials and accorded the same treatment as military officers and civil officials.

By elevating the status of the Shinto priests, the advocates of the change hope to elevate the national spirit.

"A large-scale shrine bureau was established at the time of the Meiji Restoration to revive the Shinto spirit, which was overshadowed by Buddhism and Confucianism," the Asahi was told by Mr. Noboru Takayama, 71-year-old advisor of the shrine bureau and former keeper of the Fushimi Inari Shrine, at Kyoto.

"The inroad of Western civilization

subsequently placed Shintoism again in the background. Then Japan became totally immersed in the influence of foreign culture and civilization.

"It was not until 1900 that the existing small shrine bureau was established at the repeated requests of Shinto priests. Since the outbreak of the Manchurian incident, the situation has changed rapidly.

"The Hiranuma Cabinet emphasized the need of carrying on administration on the Shinto spirit basis. The Yonai Cabinet recommended an appropriation for the establishment of the Board of Spiritual Affairs."

Regulations governing the new Spiritual Affairs Board will be drafted soon and promulgated after being submitted to the Privy Council.

Japan - 1940

KOREAN CHRISTIANS WILL BE JAPANIZED

~~Nov~~ Oct 28, 1940

All Organizations to Be Free of
Foreign Influence, Associa-
tion Decides

In line with the new national structure, the estimated 60,000 Korean Christians are to be brought into a group of a completely Japanese nature, according to Domei.

At the last general meeting of the Korean Association for Christian Guidance, the following program was unanimously approved:

1. All Christian organizations and associations are to be made completely independent of foreign influence.
 2. All Christian schools in Korea will be thoroughly reorganized.
 3. The Korean Association of Christian Guidance will be incorporated into the Japan Methodist Association.
 4. The reformed Christian doctrines in Korea will condemn Communism, individualism and democracy inconsistent with the Japanese national policy.
 5. The Christian principles of self-sacrifice being in conformity with the traditional Japanese spirit of patriotism and loyalty, military drills will be enforced for all classes of Korean Christian schools.
 6. All Korean Christians will be encouraged to enlist in volunteer service in times of emergencies.
 7. Korean Christians will be encouraged to visit shrines.
- The authorities in Korea are also planning reforms in the Korean League for National Spiritual Mobilization by uniting it with the Imperial Rule Assistance Association, making a single organization with central and guiding agencies in common.
- General Jiro Minami, Governor-General of Korea, has been appointed director-general of the league, relieving General Yoshiyuki Kawashima, who resigned yesterday.

EMPEROR TO PRAY TO ENSHRINED DEAD

Soldiers' Relatives to Be Invited Here for Special Ceremonies Next Week

The Emperor will pay a special visit to the Yasukuni Shrine on Kudan Hill here on October 20 to pray to the souls of the enshrined war dead, reports Domei. Previous to this, Viscount Hidenobu Koide will be sent as an Imperial messenger on October 18 to the shrine to attend the services for the enshrinement of 10,379 killed in the continental campaigns. Later, on October 23, on the day of the shrine's regular annual festival, Count Kinfuji Muramachi, will be sent as an Imperial messenger to attend the shrine's regular services, it was announced by the Imperial Household yesterday.

The fourth special festival of the Yasukuni Shrine for the enshrinement of those who sacrificed their lives for their country on its military fronts is scheduled to be held for five days from October 17, under the direction of General Hajime Sugiyama, former commander-in-chief of the Japanese forces in North China. The names of the 10,379 who will be made guardians of the nation were announced on September 24. Included in the list were eight reporters who were killed on the fronts.

An elaborate program is now being prepared by the Welfare Ministry and others concerned for the 20,000 relatives of those dead soldiers to be invited here for the ceremonies. They will have special street car guides in addition to 10 day passes on the city's street cars.

Managers of some 930 inns located in the neighborhood of the shrine were assembled recently and asked to spare no effort for the well-being and convenience of those soldier's relatives to be quartered in their inns.

It has been decided by the Welfare Ministry officials, the Military Relief Board members, and leaders of civic organizations, to distribute candies, lacquered boxes, and pamphlets on the nation's war dead to those who will be brought here to attend the enshrinement ceremonies.

The list of those who will be made guardian spirits this time will be headed by Major General Shin Izawa, Lieutenant-General Keichi Asano, and Commander Kesaku Mori of the Navy.

Shrine Torii Vary According to Age And Foreign Ideas

Western Civilization Contributes Ferro-Concrete, and Bud- dhism, Curves

Gateways under which one must pass before entering the Shinto shrines in Japan are as varied and interesting as the shrines themselves. In many entrances, the two pillars that support two beams, are of hand-hewn wood. Japanese pine, cypress, and cryptomeria were very popular in olden times.

Some of the torii have been encased in huge cylinders of bronze as a protection against time and elements. Occasionally, they are built of porcelain and ferro-concrete. Each, however, is constructed according to strict architectural specifications.

Frequently, there is more than one at the entrance of a shrine, and one passes under several of them as he approaches the shrine. Perhaps the most significant thing about the shrine, in fact, is the torii. Certainly, no Shinto shrine is complete without at least one of these tall gateways.

The basic construction of all torii is similar, but the architecture of various torii differs only with the age in which it was built and the shrine in front of which it stands.

When wood was used, the torii was often painted vermilion, red, or black. This custom started in the eighth century, in the latter years of the Nara period. At one time in the 11th and 12th centuries, during the Heian period, granite was the most popular material for torii. Porcelain was never as common as wood, metal, and stone, but was used at times during the 17th and 18th centuries in the Edo era.

Bronze Used Often

Bronze was frequently used. Perhaps one of the most perfect examples of the bronze torii is the first torii of the Yasukuni Shrine. This torii projects 63.4 feet into the air. The ferro-concrete torii, although erected only in recent years has been used frequently. The first torii of the Hokoku shrine, which is 80 feet high, is of ferro-concrete.

In some instances, the torii have been placed so close together before a shrine that they almost form parallel colonnades. There seems to be no limit to the number of these upright structures which may be erected to a divinity.

The Inari shrines are dedicated to Uga-no-mitama, the goddess of cereals. Uga-no-mitama is one of the most popular goddesses worshipped by the Japanese people. Before these shrines, there stand two foxes on pedestals, facing each other.

The commonest of Shinto gateways is of the Myojin style. This design stands on foundation stones and is usually started. The two pillars are crossed on the top by a cross stick, called kasagi. Under these crossed beams is attached a shimaki beam. Between the kasagi and the shimaki, near the top of the pillars, is a cross brace called the nuki, which connects the kasagi and the shimaki. From this hangs a tablet, upon which an inscription is written. One of the better examples of this style of shrine is the Meiji Shrine, in Tokyo.

Ryobu Style Popular

The second most popular style is the ryobu. These torii have the main pillars supported on either side by another pillar, which is about two thirds as high as the pillar which supports the cross beam. Two braces support and connect these smaller pillars. An excellent example is the Itsukushima Shrine.

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The exact origins of the torii are often debated. One belief is that the word is a derivation of the Indian word "torana." A "torana" is a like structure built at the entrances to Indian temples and chapels. A Japanese belief is that this type of structure was originally intended as a perch for sacred fowls. Many believe that a torii was first a swinging gate which was attached to the fence surrounding a shrine, and that the fences were later removed and left only a gate.

In the beginning, all torii were simple affairs. One of the first, which best exemplifies the primitive manner in which they were originally constructed, is the Shirumei torii, which is simply two perpendicular pillars with two cross beams.

After the introduction of Buddhism in the sixth century the ryobu style which conveyed a double aspect, half Buddhist and half Shinto, was more common. This religious influence had a great bearing on the architecture of the times. The simple Shinto architecture was gradually affected by continental ideas. Thus the development of many styles began. The chaste, pure simplicity of the Shinto shrine took on the glamour of curved lines, greater proportions, the turning up of corners and ornamentation along many lines.

One of the most celebrated torii in Japan is that of the Itsukushima Shrine which stands in the open waters of the Inland Sea. Fifty-three feet and three inches high and 73 feet across the beam, this torii gives a picturesque charm to the small island.

EMPRESS PRAYS AT SHRINE

Honage Paid to Spirits of War Dead Enshrined This Spring

The Empress yesterday morning visited Yasukuni Shrine and paid homage to the spirits of the more than 10,000 officers and men killed on the China fronts who were enshrined there this spring, reports Domei.

Her Majesty left the Imperial Palace by automobile at 10:15 o'clock in the morning and left the shrine compounds at 10:35 o'clock.

Princess Chichibu, Princess Takamatsu, Princess Higashikuni, Princess Kaya and Princess Gu Ri also visited the shrine the same morning.

THE JAPAN

NOTED SHRINE FESTIVAL IS KYOTO SPRING EVENT

Palanquins Carried to Lakeside
by Young Men of Village

By LORAIN E. KUCK
Special to The Japan Advertiser

Visitors to Kyoto who have made the trip over Mount Hiei-zan may recall the little village of Sakamoto which lies at the foot of the funicular on the Lake Biwa side of the mountain. Ordinarily this a sleepy little country village, noted mainly for its colorful maples in the autumn. But during the middle days of April it is the scene of one of the gayest and brightest festivals of spring. This is the Sanno matsuri, the festival of Hiyoshi shrine.

The event covers several days. On the first, the 13th, a procession of warriors and children, gaily dressed as "chigo-san" or small servants of the deity, takes place. The main event, however, is the next day when the seven sacred palanquins of the shrine are carried down the hill to the temporary resting place beside Lake Biwa. The long village street is lined with cherry trees which of course are in full blossom at the time of the festival. Immense crowds of country folk crowd into the place which presents a gala appearance. Very much in evidence everywhere are the hundreds of young men who will carry the palanquins later in the afternoon. They lounge about the village, waiting for the sound of the signal drum which will call them to the shrine for their work. The sake bottle passes freely among them and all faces are flushed preparatory to the arduous work ahead.

Remnant of Ancient Rite

These young men wear only a loin cloth and a white cotton coat with black leggings and straw sandals on their feet. Around their heads are bound picturesque bright red towels and a twig of some shrub is pulled through a fold. This costume has a meaning of which both the wearers and the spectators seem to be quite aware; in it, the young men themselves are phallic symbols, and the festival seems to be the remnants of some ancient fertility rite of spring. Emphasis seems to be on the Dionysian side, rather than on any high symbolism in such a rite. This is the ancient aspect of the cherry blossom season which nowadays has been largely suppressed.

The seven heavy and elaborate palanquins stand before the shrine at the top of the village street. In the first of them, it is believed, is the guardian deity of the shrine, named Oyama-kui, the Old Man of the Mountain, and in others are members of his family. One explanation of the festival is that the spouse of this deity resides in the shrine at Karasaki, beside Lake Biwa where the palanquins are taken in the procession and the festival is in the nature of a wedding celebration.

A procession of priests, village headmen and others, costumed in armour, leads the way up to the shrine. Then the young men lift the palanquins, one by one, and start on the trip down the long slope of the hill to the lake, some two miles away. The huge bulky shrine cars are carried swiftly, at a rapid trot, marked by the short rhythmic grunts of the older men who direct the affair with movements of their fans. They pass down the village street, and disappear across the rice fields leading to the water. At the edge of the lake the cars are loaded on boats and rowed across to the peninsula on which is Karasaki and the temporary shrine. They are returned to the main shrine on the 15th of the month.

Served Important Function

Hiyoshi shrine is very old, antedating the founding of the Enryakuji monastery on top of Mount Hiei in the 8th century. During the middle ages

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Served Important Function

Hiyoshi shrine is very old, antedating the founding of the Enryakuji monastery on top of Mount Hiei in the 8th century. During the middle ages the connection between the shrine and the monastery was very close. The shrine then served as sort of outpost to the temple and its twenty-one sub-shrines in villages around the lake were all centers for gathering news. Through them the temple maintained its communications with a large area of the countryside. When the monastery was virtually a fortress and its monks armed soldiers in the middle ages, the function of the shrine was very important in this way.

It was the cars of this shrine which were carried to Kyoto by monks and used to demonstrate in the street of the city when some political event was in the offing of which the monastery did not approve. The bulky cars, carried by an irresponsible mob, formed formidable instruments of destruction and more than once were pushed through walls and houses. Because they were sacred, no one dared to lift a finger to desecrate them and for long such demonstration or its threat succeeded in securing what was desired. If the wish was denied, the sacred car was abandoned in the streets and the city was thought to be under a curse. The age was highly superstitious and the appearance of the priests with the cars struck terror to the town.

This kind of thing went on for several centuries and no one dared do anything to stop it. In the middle ages the soldier-priests allied themselves with the enemies of Oda Nobunaga who summoned the courage to attack their stronghold. It is said that he had great difficulty in persuading his soldiers and generals to do this but finally overcame their scruples. On a night in September, 1574, he attacked the mountain, burned the three thousand temples and killed most of the priests and many women who lived there also, contrary to Buddhist law.

It is easy to picture the fear that must have held Kyoto on this night. Almost every one in the city would have had friends, if not relatives on the mountain and all would believe that divine retribution would follow the act. The flames of the temples would have been plainly visible and one can imagine the people gathered in the streets, gazing fearfully upward, seeing in their imagination what was happening to their friends. This destruction broke the power of the militant monks and the shrine cars were never again brought to the city.

The sheer physical prowess of the men who carried the huge cars the long miles to the city is remembered to this

day by the parishioners of the shrine. The young men who carry them down to the lake-side regard themselves as the lineal descendants of those valorous forebears who could carry them over the mountain and into the city many miles away.

SHRINE GATEWAY IS A DIGNIFIED EDIFICE

Shinto Torii Is Familiar, Graceful Feature of Japanese Scene

The graceful structures known as "Torii" are familiar features of the Japanese scene. They are typically Japanese, not only in their universality, but also in their simplicity of construction, grace and dignity.

The visitor to Japan quickly learns that they mark the approach to a Shinto shrine. Some shrines have three "Torii." One is indispensable. On the rare occasions when they are found before Buddhist temples, a Shinto shrine will be discovered somewhere in the compound.

Although they are such common sights, scholars do not agree as to their origin. Some hold that the form is a development of the gateway to a house. Others trace the origin back to the wooden frame said to have been erected before the cave into which the Sun Goddess retired when angry at her elder brother's behavior.

The word "Torii" is composed of the two Chinese characters "tori," a fowl, and "i," an abbreviation of "iru" meaning "to be." On this, other scholars base a theory that the Torii have evolved from the perches of fowls which are kept at many shrines, even to-day. Whether this theory is true or not, white fowls, common or barnyard, with their red combs, and yellow legs are surprisingly decorative, especially when seen against the grey pebbles of the paths.

Painted with Cinnabar

According to the strictest tradition, the "torii" should be of plain, unpainted wood, as at the Meiji Shrine in Tokyo. Many are painted with cinnabar, except for the top beam and the bases of the posts, which are black. The second "torii" at the Kasuga Shrine, Nara, positively glows before the dark green of the cedars.

For centuries "torii" have been made of stone, bronze or iron. Lately, purists have been shocked by the use of concrete.

The average foreign resident could doubtless produce a recognizable drawing of one with ease, but still would be surprised to learn that there are over twenty distinct styles.

SHINTO SECTS COME UNDER TWO GROUPS, OFFICIAL OR PRIVATE

Worship Is Divided Into State or Shrine Shinto and Sectarian Shinto Groups

CLASSICAL FORM IS OLD

Official Cult Opened Its Modern History With Full Fruition of Classical Revival

By D. C. Holtom

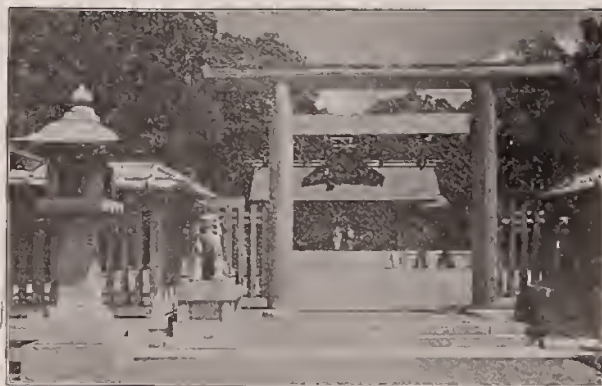
Modern Shinto flows in two main courses. The one has separate relations with the official organization of the national life. The other is dependent entirely on the voluntary support of adherents for institutional maintenance. The former is generally called State (Kokka) Shinto, sometimes, Shrine (Jinja) Shinto; the latter, Sectarian (Shuha) Shinto. Both branches have received influences from the parent stream of the ancient cultus, the former more directly, and, on the whole, in more unmixed character than the latter. In fact, modern advocates of the state system are generally quick to maintain that the ceremonies and beliefs connected with the shrines represent the true and uncontaminated line of pure Shinto, while the sectarian form has been more or less modified by foreign infiltrations and the contributions of founders and other teachers.

Certain it is that some of the sects, notably Tenri Kyo and Konko Kyo, are a far cry from the classical model of the earliest literature. On the other hand, there are those among the adherents of the sects who maintain that they alone preserve the true and original Shinto, and that the official cultus may not inexactly be regarded as another sect, officially sponsored and claiming nation-wide allegiance.

13 Sects Recognized

The Shinto of the people exists in the form of thirteen officially recognized sects and numerous sub-sects. The latest available statistics report 17,613,676 adherents, 120,422 priests and teachers, and 15,847 churches. The Shinto of the state does not publish statistics of adherents. Theoretically all Japanese subjects are included. State Shinto maintains 110,439 shrines, large and small, and 15,800 priests. (Jiji Nenkan, January, 1939.)

Torii Always Marks Shinto Shrine



(Board of Tourist Industry photo)

Each Shinto shrine has distinctive architecture, and the Nogi Shrine in Tokyo, dedicated to the spirit of the late General Count Marcsuke Nogi, has a torii (gate arch) similar to those at the Grand Shrine of Ise. The architecture combines the Shimmei, Taisha and Sumiyoshi types.

Religious bodies, maintain their own independent organizations, and possess legal properties that are almost exclusively distinct from those of the shrines. In general, they are not permitted to make use of the latter as meeting places for sectarian purposes. On the other hand, the shrines receive supervision and a measure of support from village, district, municipal, prefectural, or national governments, depending on the grade of the particular shrine concerned. Other and more extensive sources of income are revenues from shrine properties, voluntary offerings and subscriptions, earnings from the sale of charms and talismans, and fees of divination and exorcism. Special legal enactments and administrative orders issued in the Ministry of Home Affairs regulate the affairs of the shrines in matters of organization, priesthood and ceremonies. On the other hand, the sects carry on voluntary, non-official, religious propaganda, employ their own teachers, priests and preachers, in addition to a large number of unpaid instructors of various sorts. They maintain churches, schools, kindergartens, social service activities, various kinds of organizations for young people and adults, as well as extensive agencies for literary propaganda. In all this they are left to their own initiative and direction in so far as they do not violate the interests of public peace and order.

Official Shinto

Over against this, Shinto in its official status is supposed to have its chief function in the celebration of rites and ceremonies considered ap-

Furthermore, it is not an unknown practice for the same priests and ritualists to minister to local groups in both the churches of the sects and the shrines of the state or community. Again, the deities, honored in the two great branches of Shinto are largely the same, but not exclusively so. Taking the sects as a whole, it may be said that they have included in their god-world the entire pantheon of Old Shinto and added certain deifications of their own, notably the spirits of founders.

Finally, the Shinto of the State is managed by a special Bureau of Shrines in the Ministry of Home Affairs. Sectarian Shinto, along with all other recognized religions, is controlled by a Bureau of Religions in the Ministry of Education. The new Religious Organizations Bill, now before the Diet, embodies a recognition of this distinction. Sectarian Shinto is included within the scope of the new enactments; Shrine Shinto is excluded on the grounds that it is not legally classified as a religion.

This is the third and last article in Dr. Holtom's series on Shinto, Japan's national religion. The series began in the February 13 issue.

LILY BULBS ARE GROWN

Large Industry Produces Bulbs Amounting to 50 Million Yearly

The cultivation of lily bulbs in Japan is a big industry, a total of 50,000,000 being produced annually. This amount is two and a half times what it was only 10 years

Shinto maintains 110,439 shrines, large and small, and 15,500 priests. (Jiji Nankan, January, 1939.) Features that distinguish Sectarian Shinto from State Shinto should be carefully noted, since the two are often confused. It must be frankly recognized, however, that part of the confusion exists in actual fact, and can only be resolved by a more rigorous separation of function on the part of the authorities.

Sectarian Shinto is for the most part the result of the labors of historical founders, organizers and teachers who have systematized special forms of doctrine and ritual and propagated these for the purpose of creating followings and thereby benefitting the individual and the community. This statement is not exclusively true, since at least three of the thirteen sects insist that they are without personal founders and that they merely perpetuate and expound the orthodox Shinto inheritance. Most of the sects represent movements that came into existence in the Meiji era; in certain cases, however, the founders appear in earlier periods of Japanese history.

Pure Shinto Established

The official cult opened its modern history in 1868, when the classical revival which had been going on vigorously in the latter part of the Tokugawa era came to fruition in the establishment of so-called "pure Shinto" as the state religion. A definition of relationship with popular movements was imperative, and, beginning with the opening of the Meiji era and culminating in the eighties of the last century, the government took steps to make clearly drawn administrative distinctions between the rapidly growing sects and the official system centering in the shrines. Regulations were set up under which all the recognized institutions of the state, whether national or local, large or small, were to reserve to themselves the title of Jinja or Jinsha (Kami-no-Yashiro, i.e., "Dwelling-place of the Kami"), while, in contradistinction, the institutions of the sects were to be called Kyokai ("Churches") and classified as ordinary religion just as Buddhism and Christianity.

Since the promulgation of the Imperial Constitution in 1889, guaranteeing liberty of religious faith to all subjects, governmental officials, supported by various scholars and writers, have been particularly emphatic in asserting that State Shinto is not a religion, notwithstanding the fact that another group, including Japanese Shintoists of the first rank, is equally emphatic in insisting that State Shinto is de facto, if not de jure, a genuine religion. The main cause of difference of opinion at this point undoubtedly lies in the relative weight given to the exigencies of governmental supervision in the matter of classification.

The sects, like all recognized re-

official status is supposed to have its chief function in the celebration of rites and ceremonies considered appropriate to the deepening of national sentiment. This kind of activity is not exclusive, however, since practically all the shrines, with the exception of a relatively small number of the very largest, serve individuals and local groups and families in ways that are not essentially different from what we find in connection with the sects.

Japan is a big industry, a total of 50,000,000 being produced annually.

This amount is two and a half times what it was only 10 years ago.

Bath Procedure Reversed

In taking a very hot bath, the Japanese pour hot water over their heads to prevent cerebral anaemia, in direct contrast to the West, where cold water is used for the same reason.

ALLEGED CHRISTIAN PLOT BRINGS KOREAN ARRESTS

Police Charge Some Organiza-
tions With Being Disrespect-
ful to Throne

Regarding the recent arrests of Christian missionaries and believers all over Korea, the police affairs bureau of the Korean Government-General issued a verbal statement yesterday afternoon in Seoul as follows:

"We have recently discovered that evil elements among Christians in Korea organized secret societies and not only carried out rebellious activities but perpetrated such base crimes as using disrespectful words about the Emperor of Japan and the Grand Shrine of Ise, spread false reports on military affairs and made remarks disturbing to the nation behind the guns.

"Therefore, we ordered a wholesale round-up of these evil elements throughout Korea on Friday to put an end to their disloyal actions and maintain peace under the emergency situation.

"We do not intend, however, to bring pressure to bear or interfere with the rightful propagation of the Christian religion. We hope that this step will clear out the bad elements within Christian circles in Korea and that the believers in this religion, who have had special leanings in Korea, will change their attitude and devote themselves to the service of the country through religion with refreshed consciousness of their being a part of the great Japanese nation."

SHINTO REGARDED AS INDIGENOUS RELIGION OF JAPANESE PEOPLE

Definition of Notional Cult
Difficult Because of Extreme
Diversity of Manifestations

UNIQUE "ESSENCE" SEEN

Best Understood Through Study
of Group Interests Shown in
Rites and Ceremonies

By D. C. Holtom

Perhaps we can best make progress in sketching a brief outline of Shinto if we start with an attempt to clarify terminology. From the very beginning, however, we are confronted with the problem of dealing with very complex material. The fact of the matter is that there is no absolute agreement even among Japanese Shintoists themselves as to just what Shinto is. The problem is not simplified when we add the various interpretations made by non-Japanese students of the subject.

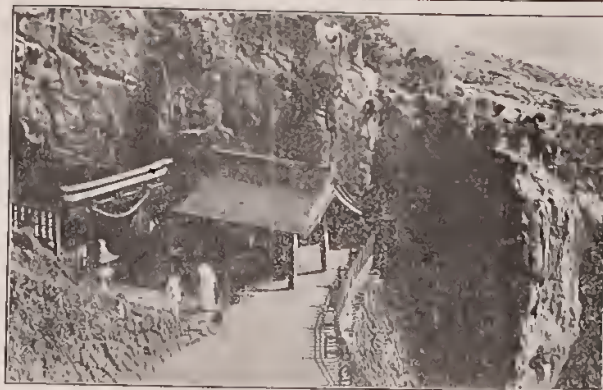
The most common form of preliminary definition is merely the explanation of the meaning of the ideographic elements of the title, which philologically speaking are, of course, Chinese in origin. Shindo or Shinto, in pure Japanese is Kami no Michi, "The Way of the Gods." As this statement stands, however, it is not of very much help to us since both of the primary terms, kami and michi, call for explanation. This may be accomplished tentatively if we say that Kami no Michi signifies the various beliefs and practices (ritualistic as well as ethical)—michi—that have arisen in connection with the worship of the Japanese people as directed towards the sacred objects of persons of their group life—kami. The minute we consider these sacred objects and persons that go to make up the traditional Shinto pantheon from the point of view of their actual historical origin, however, we discover them to be a very diverse fellowship indeed.

Persons and Forces as Kami

Among the kami we find included the spirit of Emperors and Princes, of heroes and warriors who have died in the service of their country; again, we find the personification of forces and aspects of nature, such as wind and rain, thunder and lightning, sun and moon, earth and sky. Indeed, some of the greatest of the modern Shinto deities began life in this second category. Another important group of kami has its origin in the deification of unctious or operations on which the early Japanese were vitally dependent. This gives us gods and goddesses of growth, generation, fertility, food, etc. An attempt to account for all this diversity will be made a little further along in the discussion. Meanwhile, the definition just given may be varied to read as follows: by Shinto is meant the characteristic ceremonies and beliefs, relating for the most part to the worship of the indigenous Japanese deities or kami, whereby the Japanese people have celebrated, dramatized, interpreted and supported the chief values of their group life.

By group is meant a collection of people who have entered into de-

Dedicated to Imperial Ancestors



(Board of Tourist Industry photo)

The Udo Shrine in Miyazaki Prefecture in Kyushu is dedicated to the grandfather and the father of the first Emperor Jimmu, Hiko-hohodemi-no-mikoto and Ugayafukiaezu-no-mikoto respectively.

culture itself. To be known at all it must be studied bit by bit in its historical manifestations and a correct picture of the whole can be made only after we have identified and arranged the many heterogeneous parts.

Interpretation Attempted

In spite of all this diversity, many modern Japanese scholars who examine Shinto seek to find in it, from first to last, an integrated pattern which weaves together all the tremendously ramified threads, which remains discernible even when looked at through the far perspective of history and in the detail of local variation. To these investigators the existence of such a pattern is naturally the central point of the matter of making a definition. They discover a unique "essence" or "spirit" which dominates Shinto evolution from beginning to end and which gives unity and meaning to the manifold historical and local expressions. This "essence" or "spirit" is then taken as the primary datum in setting up a definition.

The investigation of Shinto in its fundamental aspects thus becomes the study of Japanese racial psychology. In other words, Shinto, in essence, is identical with Yamato Damashii, "The Soul of Japan," or, to use the equivalent expression so widely current just now, with Nippon Seishin, "The Japanese Spirit." This form of interpretation practically controls the field today.

Such a result is probably inevitable in a time when storm and stress have heightened national introspection and reinforced the sense of manifest destiny with a keenly alert ethnocentrism. A major difficulty in attempting to set up a definition of Shinto in terms of Japanese national psychology lies in the fact that competent investigators are themselves not in complete accord in their analysis of just what the precise and unique elements of the Japanese national spirit are.

Galaxy of Virtues

The literature on the subject is abundant, however, and if one approaches the subject from the ethical side, one can find a whole galaxy of virtues attributed to the

race by various writers, both Japanese and foreign. We may note some of them—a superior intelligence, a unique valor, a disposition to promote happiness, a vivacious and "this-worldly" emotional nature, a capacity for orderliness and unification, the spirit of expansion and development, regard for cleanliness (ceremonial as well as physical and ethical), sincerity (makoto), capacity for obedience, etc. We could extend the list considerably. No really intelligent Japanese student of the subject, however, would insist that these, or similar virtues, are wholly the monopoly of the Yamato race, although claims to uniqueness in combination or in degree of manifestation are not uncommon.

Religion of Loyalty

Other Japanese scholars find the formative spiritual element of Shinto in "a peculiar enthusiastic patriotic sentiment, often soaring into the plane of adoration or religious worship towards the Emperor or Mikado," who is a "manifest Deity." Shinto is thus a religion of loyalty to the highest and most sacred institution of the state.

Another line of approach posits the operation of a sub-conscious racial mind which in its historical manifestations gives birth to the characteristic Japanese institutions and their underlying thought-forms. A final form of explanation declares that the ultimate of the Japanese spirit transcends either analysis or description, but that its practical nature can be inferred from the character of the special institutions that it has called into existence:—"a line of Emperors unbroken for ages eternal"; "a unique national structure which stands unequalled in the world"; "national independence and security from foreign invasion for twenty-six centuries"; and the cult of ancestor worship.

In attempting to appraise the situation just outlined, we may note, in the first place, that a fair analysis of the Japanese spirit must include negative aspects as well as positive. Again, it is difficult to see how we can ever know exactly what the native psychological endowment of the original Yamato stock was. We must remember, too, that the Japa-

(Continued on Page 6)

Sotaro Ishiwata

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By group is meant a collection of people who have entered into definite association for the promotion of particular interests. In Shinto the scope of these interests may vary all the way from those of a relatively few agricultural families, centering in a rural shrine, to the united concern of the entire people for the welfare of the state, centering in the great national sanctuaries. These interests are "sacred" because they are hallowed by the deepest and strongest of sentiments and emotion, because their protection and realization are believed to be of the utmost importance to the integrity of individual and corporate existence, and, above all, because they are supported by an appeal to the great powers of a "higher world."

Dependence Is Felt

The center of Shinto is always a feeling of dependence on the kami who are regarded as living spiritual agencies, able to help human beings in their need and towards whom a profound responsibility is felt. If any doubts are entertained on this last point they should be quickly dispelled by a study of the modern norito, or ritualistic prayers, which are read before the kami in all important Shinto ceremonies. Even the briefest of summaries of these group interests, as revealed in the norito, would have to take cognizance, in the smaller local group, of desire for health, offspring, good crops, peaceful homes and prosperous occupations; and as the association widens to the scope of nation-wide affairs, to the great interests of prosperity and peace for the people as a whole, for success in war, stability of government, security of food supply, thanksgiving, and a long and majestic reign on the part of the Sovereign.

The above is sufficient to call attention to the fact that when we attempt to define the meaning of Shinto we are immediately confronted by the problem of diversity. Shinto, as a matter of fact, is almost as complicated as Japanese

unity and meaning to the manifold historical and local expressions. This "essence" or "spirit" is then taken as the primary datum in setting up a definition.

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(Continued on Page 6)

Sotaro Ishiwata



(Drawn for Japan News-Week by K. Scattergood-Kirkham)

The youngest member in the Cabinet, the new Finance Minister is an Yedo-ko, a native of Tokyo city. Born in 1891, he was a classmate of Prince Konoye at the Peter's School and ever since his graduation from the Tokyo Imperial University in 1916, he has been an official of the Finance Ministry, rising to the post of Vice-minister under Mr. Seihin Ikeda. He is said to have been much influenced by the policies of his former chief and to have been chosen by Baron Hiranuma for this reason. The fact that no one of ministerial caliber would accept the job, however, is also believed to have had something to do with the choice.

The Rising Sun Flag Advances in China



Japanese soldiers topping a rise with the Rising Sun flag ahead during the recent campaign in South China.

year a large room at the Ueno Prefectural Art Gallery in Tokyo is devoted to their exhibits, which are admired, but in general not understood, by the vast heterogeneous crowd of painters, students, country folk, working and professional people, that make up the audience for Japanese art. Among the well-known Nikka Kai painters who have taken to surrealism are Kongo Abe, whose canvasses are distinguished by his insistence on very beautiful harmonies of greens and indigo blues, Harue Koga who paints in all colors of the rainbow, Kigen Nakagawa, who was first a "normal" painter and a committee member of Nikka Kai, who suddenly started to paint in the manner of the impressionist Matisse, then became a surrealist, then abandoned that for purely Japanese style painting and left Nikka Kai, joined Nikka Kai again, and now paints in either "normal" or surrealist style; and Seiji Togo a very "mondain" painter whose delicate grey harmonies are not so definitely surrealist as the nightmare pictures of some of his colleagues. Of the Dokuritsu Kyo Kai group, Fukuzawa is the outstanding figure, though there are many young surrealist adherents who have not yet attained the fame of Abe, Koga, Nakagawa, Togo and Fukuzawa. Fujita himself has flirted with surrealism, and while definitely interested in it, he usually prefers to paint in a "normal" style.

It has been the custom to show all the surrealist paintings of the society in Room Number 9 at the Nikka Kai annual exhibition. These painters have now formed the Kyushitsukai (Room 9 Society), with Fujita and Togo as co-presidents and Abe holding an important position on the committee. This will be an entirely surrealist society composed of 20 members, and separate from the Nikka Kai. No

date has yet been fixed for the opening of the Kyushitsukai, but it may be expected to take place any time this year, and will be one of the most important events in current Japanese art history.

SHINTO REGARDED AS INDIGENOUS RELIGION OF JAPANESE PEOPLE

(Continued from Page 5)

Shinto spirit itself has a history. It is not a static entity that has remained unchanged throughout the ages. It has been affected profoundly by geographical factors, especially that of isolation, and, notably in recent times, by economic forces and political necessity. Finally, we cannot overlook the really extraordinary contribution of rationalizing factors to contemporary interpretations.

Shinto defined in terms of some inner "spirit" or "essence" is almost certain to be a selective idealization. The nature of Shinto is best determined, not by the attempt to discover some unifying and underlying "spirit," but rather by the study of dominant group interests as revealed in rites and ceremonies. We have already noted what some of these interests are. A major concern of centralized governmental control as directed towards Shinto affairs just now is the nationalization of the religious interests of the local groups, in other words, making all shrine activities, in so far as possible, contribute to interests that have national significance or relationship. In its widest sense the chief function of Shinto is to support the unique national organization with the powerful sentiment of sanctity. Non-conformity then partakes of the nature of sacrilege rather than that of mere disloyalty.

The second article in this series on Japan's National Religion by Dr. E. H. Bolton will appear next week.

JAPANESE OBSERVE DAILY BATHING HABIT

Most Houses Equipped With
Both But in Any Case Public
Both Is Very Cheap

By Richard H. Roberts

No doubt the geographical features of Japan are largely responsible for the wide-spread bathing habit here. The land is so mountainous that short rivers plunge down the mountain valleys. Clean fresh water is abundant.

Public bath-houses are plentiful in big cities. A poor workman may have his daily bath at one of these houses for a few coppers. While there he can use as much water as he pleases.

Most houses of the so-called "white collar" workers are equipped with bath-rooms. So the office-man usually has his bath at home. The bath-tubs of private homes are of wood, either oval or square, and are just big enough for a man to get in, in a sitting position with knees drawn up close to the chin.

How can he soap himself sitting in such a position? The truth is the Japanese never soap themselves while they are in the bath-tub. The soaping is done outside the tub and the body rinsed off before they get into the tub. The bath is chiefly meant for warming up the body, after the actual washing, in other words, the tubbing is the last stage of the bathing. Therefore, it is not surprising that the Japanese like their bath to be hot, very hot, at a temperature of about 110 degrees Fahrenheit. Japanese heat the bath-water by means of a furnace built into the wall of the tub. This may seem strange to Americans who are accustomed to heating the water before running it into their porcelain bath-tubs.

From ancient times, bathing has been regarded as a religious rite in Japan. In oriental religions the rite of purification plays an important role.

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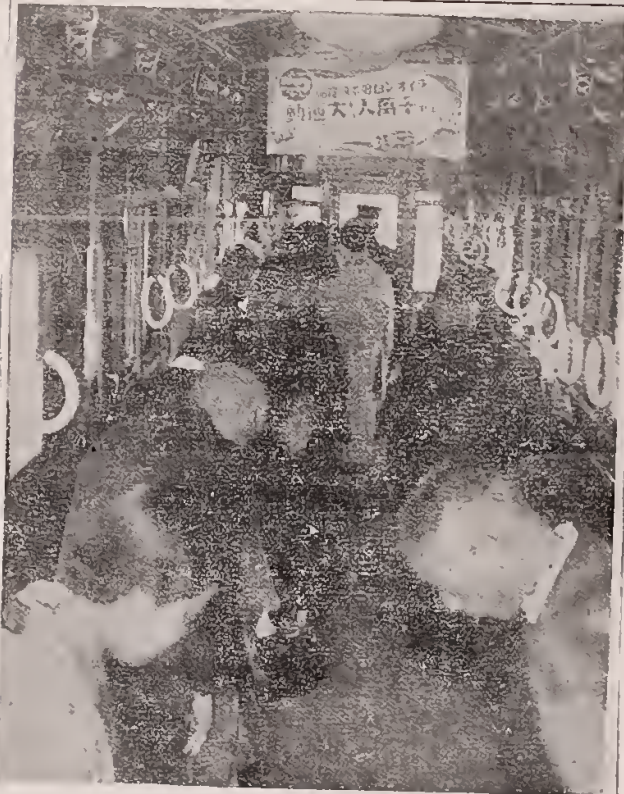
Are you properly equipped to interpret these events? Have you the necessary Oriental background by which to evaluate the news emanating from Oriental sources? Have you the necessary knowledge of the Orient by which to sift propaganda from the facts?

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昭和六年三月廿八日 第三種郵便物認可

Joining in Shrine Rites



These passengers in a city street car are standing in silent prayer for the souls of the nation's war-dead in response to sirens that sounded yesterday morning at 10:15 o'clock, the moment when the Emperor paid respects at Yasukuni Shrine. Traffic throughout the capital halted, as did pedestrians along the streets.

1931

This also please

ADVERTISER, TOKYO, SUNDAY, APRIL 23, 1939

NATION'S DEAD SOLDIERS DEIFIED IN CEREMONY AT YASUKUNI SHRINE

New Spirits Consecrated Tonight in Solemn Ceremony Attended by Dignitaries of Army, Navy Offices

By SETSUO UENODA
Special to The Japan Advertiser

The Yasukuni Shrine, known to foreigners as the Military Shrine, on top of Kudan Hill in Kojimachi, will hold four days of grand festival starting on April 23 for the deification of the spirits of 3,187 soldiers, who died on the battlefields in China. Of this number, 103 are army officers and 10 are persons in the civil service. This brings the total up to 149,021. No member of the Navy will be deified this spring. The grand festival will be followed by three days of semi-annual festival starting on April 30. The shrine, however, will be a scene of perpetual festivity until the evening of May 2.

The new spirits will be consecrated and deified on Sunday night. On the following morning, His Majesty the Emperor will dispatch Viscount Arifide Chigusa, master of ceremonies, to the shrine as his representative to read before the altar a statement of welcome to the new deities. On the third day, Their Majesties the Emperor and the Empress will proceed to the shrine in person to pay homage to the spirits newly deified. The last day of the four days of the extraordinary grand festival is the season of general rejoicing to celebrate the deification.

Established in 1869

The Yasukuni Shrine was established in March, 1869, by the order of the Emperor Meiji, grandfather of the present Emperor, to honor the spirits of persons in all walks of life who died in various wars for the cause of the country. The Emperor honored persons who played an important part in restoration of political power to the Imperial family in 1868 and had the shrine established for others who were known to have sacrificed their lives for the imperial cause during the turmoils before and after the restoration.

At that time, the number of the spirits enshrined totaled 3,588, but since then Japan has fought many wars at home and abroad and gradually the numbers has mounted to the present figure. Among the persons thus honored are a large number of persons not in military service such as policemen, diplomats, firemen, farmers, merchants, priests, members of large business firms, etc., including 49 women, who died on the battlefields while performing their duty. The deification of the spirits of the men and women who died in war is the highest mark of honor His Majesty the Emperor can possibly bestow upon his subjects.

The deification ceremonies will last about two hours, starting at 7 o'clock on Sunday night. No one will be admitted to that part of the shrine premises where the function will be held Sunday afternoon except members of bereaved families and others connected with the ceremony. The festival committee have offered free passage to three members of each bereaved family in order that they may attend the function to be held for their honored relatives. More than 20,000 people have accepted the invitation and they have been arriving in Tokyo from all sections of the country.

Entertained at Special Functions

The entertainment committee have been busy preparing to make them feel as much at home as possible while they are visiting in Tokyo. They will be entertained with all kinds of special functions during the coming week. As a greater proportion of the guests are

they will be worshipped by the nation. The function will be officiated over by General Takeo Suzuki, retired, chief keeper of the shrine, and his assistants. The first setting of the night is an open space, which is a temporary sanctuary situated about 100 yards from the shrine. It is provided with a new tabernacle, a small unstained wooden structure with a thatched roof. This tabernacle is the resting place of the ark, into which the new spirits are to be invited, with august ceremonies, to enter.

When the spirits are invited and all is ready for the procession to go on, the military band will strike up an air befitting the solemnity of the occasion. With this music as the signal all the bonfires and lanterns and other lights in the shrine premises are extinguished. In the midst of a death-like silence, the procession of about 100 representatives of the army, the navy, the government and the bereaved families will begin to move on slowly with the ark along the route which winds through the members of the bereaved families squatting on mats, motionless in their anxiety to see or hear the ark containing their departed relatives pass before them. It will move on very slowly toward the shrine to the tune of "Umi Yukaba," a famous loyal song, which is about 12 centuries old, played by the military band, while contingents of troops stand in salute.

Gratitude Expressed

The austerity of the occasion reaches its climax when the procession led by the military band, approaches in all its solemnity. Some parents and grandparents of the spirits may be heard muttering their prayers or crying out of gratitude for the honor thus conferred upon their dead relatives. Some of the members are even moved to call the names of their sons and grandsons.

When the procession finally reaches the shrine and the ark is duly placed at the appointed place in the innermost sanctuary, the bonfires and all the other lights are relighted for the performance of an elaborate ceremony to bind the deification of the spirits.

To the majority of westerners, this idea of deification as conceived and practiced in Japan is usually something quite unintelligible and wholly beyond their experience. They may respect this belief as a conviction of the Japanese people, but it is most likely that they will find it impossible to have an intelligent understanding of, and sympathy for, it. Some of them may scoff at it merely as a superstition. But this does not alter the fact that the Japanese people believe in it.

In Shintoism death itself is conceived of as deification. This way of believing or feeling is an important part of the Japanese national culture. To the Japanese people, a dead-and-gone sort of feeling for the dear one departed is something beyond the pale of common sentiment. They feel their ancestral spirits still dwell in the land somehow and haunt their home sanctuaries and the holy precincts of temples and shrines. Japanese Buddhists daily offer food to the spirits of their relatives at their family temples, speak with them and pray for their well being. They even invite them to their earthly abodes once a year and feast with them in a family reunion. To the Japanese people, the spirits of the dead remain instead of going to "heaven" and continue to serve as the guardians of their

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At that time, the number of the spirits enshrined totaled 3,585, but since then Japan has fought many wars at home and abroad and gradually the numbers has mounted to the present figure. Among the persons thus honored are a large number of persons not in military service such as policemen, diplomats, firemen, farmers, merchants, priests, members of large business firms, etc., including 49 women, who died on the battlefields while performing their duty. The deification of the spirits of the men and women who died in war is the highest mark of honor His Majesty the Emperor can possibly bestow upon his subjects.

The deification ceremonies will last about two hours, starting at 7 o'clock on Sunday night. No one will be admitted to that part of the shrine premises where the function will be held Sunday afternoon except members of bereaved families and others connected with the ceremony. The festival committee have offered free passage to three members of each bereaved family in order that they may attend the function to be held for their honored relatives. More than 20,000 people have accepted the invitation and they have been arriving in Tokyo from all sections of the country.

Entertained at Special Functions

The entertainment committee have been busy preparing to make them feel as much at home as possible while they are visiting in Tokyo. They will be entertained with all kinds of special functions during the coming week. As a greater proportion of the guests are unaccustomed to the ways of a big city, the committee have been distributing them to various hotels and inns which are situated at convenient distances from the shrine. At the end of the grand festival each member of the bereaved families will receive a gift comprising nine articles and souvenirs in commemoration of the occasion. Members of Women's National Defense League and several other patriotic organizations have been helping the committee during the past few days in packing the gifts. The entertainment of the guests will begin Sunday.

Until last year, the compound of the shrine during the festival season was a colorful scene of festivity, petty merchants and showmen staging great demonstrations to drum up their business. The army and the navy authorities, however, decided after the festival last fall not to allow any such activities in these holy precincts in the future because they are derogatory to the dignity of the shrine. Such stalls are picturesque and gay but they certainly make the precincts vulgar and commonplace. The shrine compound this season will be free from the shrill of brass bands, shoutings of barkers and other noisy demonstrations, enabling the people to make a pilgrimage to the shrine in a frame of mind appropriate to the occasion.

Instead two panoramas on a large scale, showing the fall of Hankow and the reconstruction of East Asia, will be offered as a part of the entertainment. Many captured Chinese arms will also be exhibited in various parts of the premises. Besides this, national games such as wrestling, judo and fencing will be staged to entertain the visitors.

Bereaved Relatives Attend

The deification ceremonies on the Sunday night will be attended by dignitaries of the army and the navy, representatives of various departments of the government and the members of bereaved families. The function is weird and impressive. Few ceremonies in Japan are more dignified and awe inspiring than the ceremonies for the deification of new spirits at the shrine.

The ceremonies are symbolic of inviting the new spirits of the soldiers and consecrating them into the innermost sanctuary of the shrine, where

sons.

When the procession finally reaches the shrine and the ark is duly placed at the appointed place in the innermost sanctuary, the bonfires and all the other lights are relighted for the performance of an elaborate ceremony to lend the deification of the spirits.

To the majority of westerners, this idea of deification as conceived and practiced in Japan is usually something quite unintelligible and wholly beyond their experience. They may respect this belief as a conviction of the Japanese people, but it is most likely that they will find it impossible to have an intelligent understanding of, and sympathy for, it. Some of them may scoff at it merely as a superstition. But this does not alter the fact that the Japanese people believe in it.

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Shinto Conception of Deity

Many interpretations may be possible regarding the conception of God, but they may be classified into two categories. One of them is that man may improve himself, morally and spiritually, and finally attain the dignity of a god, while the other is that a god is an objective and absolute being who reigns supreme over mankind. The Japanese conception of deity belongs to the first category, which is typically represented in the Shinto deification of national heroes, scholars, poets, etc.

In this respect, a new book entitled "The Japanese Spirit and the Problem of Death" by Dr. Genchi Kato, noted scholar of comparative religion, which was published last month, is very illuminating. He explains and elucidates the Japanese idea of deity by quoting many poems and wise sayings of distinguished ancient sages, scholars, priests, poets and military men, declaring that true and sincere self-sacrifice for the realization of a greater self, that is, the spiritual triumph over earthly desires, is the ideal of the Japanese national spirit. Death, according to his view, is the supreme and final self-denial for the realization of the greater self.

"By this method," Dr. Kato says "Japan has worked out her destiny from the beginning. In talking of a god, we need not necessarily think that he sits somewhere in a distant heaven. A person who has obliterated his earthly self for the realization of a greater self by his own moral and spiritual efforts may be regarded as a manifestation of god, or Buddha. This way of thinking is in accordance with the dictates of the Japanese spirit. The establishment of a shrine for a great personality is a fit expression of the Japanese spirit. It appropriately explains the Japanese conception of god. In other words, the Japanese conception of god is theanthropism, the manifestation of divinity in man."

In Japanese, there are numerous shrines in which spirits of Emperors, warriors, scholars, statesmen, poets, etc. are consecrated. Since the restoration of the Imperial family to political power in 1868, which marks the beginning of modern Japan, many such shrines have been newly established. The Yasukuni Shrine, the Shoin Shrine, the Nogi Shrine are some of the outstanding institutions of this kind. According to Dr. Kato's view, the objects of worship at these shrines are in a sense the manifestations or incarnations of god in the same sense as Jesus is the incarnation of the deity.

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Journal of Church & State

The Shinto shrine issue in Korean Christianity under Japanese colonialism.

By SUNA-GUN KIM

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THE SHINTO SHRINE ISSUE IN KOREAN CHRISTIANITY UNDER JAPANESE COLONIALISM

Japanese subjects, both legally and psychologically. But the policy of cultural assimilation failed, mainly because of the widespread and institutionalized practice of racial discrimination. Forced worship at the Shinto shrines or daily bows in an eastern direction--to Tokyo-(Tongbang yobae) annoyed rather than converted Koreans.

Historically, a very important measure for strengthening the position of State Shinto or Shinto nationalism in Japan was the promulgation of the Imperial Rescript on Education (Kyoiku Chokugo) on 30 October 1890.[2] The fundamental principle of morality adopted in this reform was the Confucian-Shinto concept of reverence towards the proper authorities. But at the time of the Imperial Rescript, religious teaching in the schools was prohibited as a result of the early Meiji government. The main theme of this essay focuses upon the different responses given by the churches to the Shinto shrine issue in Korea under Japanese colonialism. As the editors of The International Review of Missions recorded in the special issues for April 1940 and July 1940, one of the gravest questions confronting Christian churches during the war (1931-1945) was that of observance at State Shinto shrines in the Japanese Empire, especially in Korea. State Shinto or nationalistic Shinto ideology was used to facilitate the so-called peaceful offensive of Japanese military expansion.

The international and domestic situation in Japan after the outbreak of the Manchurian Incident demanded an intensification of the policy of "Japanization" in Korea.[1] The establishment of the puppet state of Manchukuo in 1932 by Japan's expansionist authorities placed Korea in a significantly new position in the areas of communication, economy, and defense of the Japanese Empire. In more concrete terms, Japan needed not only the material resources and the strategic position of the Korean peninsula but also the "native manpower" for conscription. Thus, the need for the

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loyalty and devotion of the Korean people to the empire became, from the Japanese viewpoint, more urgent than ever before.

It was important to the Japanese that they should have authority, not merely power. As a means of making Koreans loyal subjects, the Japanese administration attempted, at any cost, to bring about the cultural assimilation of Korea by urging the population to revere the emperor and to offer obeisance at Shinto shrines. Since the annexation of Korea in 1910, the expressed policy of the Japanese government had been to make all members of the subjected peoples into standardized Japanese subjects, both legally and psychologically. But the cultural assimilation failed, mainly because of the widespread and institutionalized practice of racial discrimination. Forced worship at the Shinto shrines or daily bows in an eastern direction--to

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KOREAN CHRISTIANITY AND THE SHINTO SHRINE ISSUE

Of special importance to this study is the possible reasons why some religious groups, including the Catholic and the Methodist churches, chose the way of compromise, while others, such as the Presbyterian Church, represented by individual missionaries and Sinsa pulch'ambae undong (the Non-Shrine Worship Movement), chose the way of radical challenge and withdrawal. The present study concentrates on three major churches--the Roman Catholic, Methodist, and Presbyterian. According to Mission Statistics, in 1939 there

Presbyterians, 28,439 Methodists and 38,857 others) in Korea.[5]

The first Protestant missionary societies to begin evangelistic efforts in Korea were the Board of Foreign Missions of the Presbyterian Church in the United States (the American Northern Presbyterian Mission) and the Foreign Missionary Society of the Methodist Episcopal Church (the American Northern Methodist Mission).[6] These two agencies started their work simultaneously, carried it on side by side, and organized the majority of the churches existing in Korea today. Presbyterians are presently the largest Christian denomination with more than three million members, while Methodists are the second largest. Other Protestant denominations are not as significant, since their memberships are not as large.

It should be noted that under Japanese rule (1910-1945) most religions--Buddhism, Confucianism, and Shamanism in particular--enjoyed the protection of the colonial authorities.[7] Thus the overall religious response to the Japanese administration was not as antagonistic as that of other elements in Korean society. However, like Christianity, Ch'ondogyo, a syncretic religious movement influenced by Catholic teaching, suffered from Japanese oppression because of its strong nationalist orientation and messianism. However, its strength in the leadership of Korean society at the end of the Japanese rule was minimal as a consequence of authorities' severe but successful persecutions that began with the 1919 Independence Movement.

The shrine-worship order and many others like it precipitated a crisis for Christianity in Korea that resulted in the closing of hundreds of mission schools and the withdrawal from the country of many foreign representatives of Christian organizations. The stand of the Presbyterian mission against this measure was particularly strong, and this led to the closing of its mission schools by 1938. In contrast, the Methodist and Catholic missions accepted Japanese pressure quietly; therefore, their schools were allowed to remain open. It is generally accepted that the shrine issue has substantially influenced both the character and direction of the Christian movement in post-liberation times. In this context, D.N. Clark in *Christianity in Modern Korea* (1986) notes the negative effect of the Shinto shrine issue in the Korean Church:

During World War II, the resisters suffered severe persecution and even martyrdom, while others who cooperated suffered comparatively little. By 1945, deep schisms had developed all across the Christian community that reflected conflicting strains of nationalism, religion and collaboration. In the emotions of the period just following the War, even questions of atonement and forgiveness became controversial. Charges bred counter-charges, further complicated in later years by new pressures on the church imposed by Communist rule in North Korea. The Shinto Shrine Issue can be taken as a starting point for the study of the fractiousness which is so evident in the Korean church today.[8]

When the Pacific War ended, churches all over Korea erupted in bitter disputes between those who had collaborated with the Japanese and those who had resisted. Disputes over orthodox theology drawn from the old

struggle over Shinto worship, along with missionary roots (the comity system) and regional rivalries, have fragmented the Christian churches, especially the Presbyterians. To this day, the shrine issue has contributed to greater institutional cleavage within the Presbyterian community than has been the case with other Christian groups, because members of this denomination were generally more active than others in resisting the Japanese on religious grounds.

THE STATE SHINTO IDEOLOGY AND PROBLEMS OF DEFINITION OF RELIGION

In order to approach the Shinto shrine issue appropriately, problems of definition of religion must be considered.

The ease of the controversy of State Shinto observance in the Japanese Empire reveals that some of the established sociological definitions of religion are evidently drawn from Christian theological considerations. There are, however, functionalist definitions of religion in terms of its reference to things "ultimate" (Parsons, Bellah, and Yinger), but these cannot provide the paradigm by which the non-Western Shinto shrine case might be analyzed, although they might appear to be an attempt to get away from Western bias. In this respect Werner Cohn rightly maintains that European languages, and

unambiguously mean religion.[9] There are indeed some limitations in the sociology of religion developed as a discipline originally in the context of Christian culture. It should be noted in the present context that Japanese Christians knew that religious words and expression in the Japanese language did not always have the same meaning that was given by theologically-trained Westerners to the corresponding words in English.[10] In fact, an American missionary in Japan, looking at the Shinto shrine question in Japan from a new angle, wrote:

There is a question of nomenclature involved. ... Then, in Japan what is meant by "worship"? Not far from where we live, daily worship is paid by dozens of people to the spirit of a faithful dog, whose statue stands at the railway station where he awaited the return of his dead master. Buddhist masses are regularly held for the spirits of needles broken when sewing, and for the spirit of broken dolls. Bowing the head is not reserved for what we westerners would term religious occasions. The sentiment of awe which is at the centre of the Japanese idea of worship enters into many of their social conventions and habits. It is possible for Christians therefore to bow at shrines, even though these same shrines may be used by others for religious purposes. It means no more to them than our taking off our hats at that same shrine would mean to us, and we always do that.[11]

M.E. Spiro stresses that any comparative study of religion requires, as an operation antecedent to inquiry, an ostensive or substantive definition that stipulates unambiguously those phenomenal variables which are designated by the term.[12] Thus, he remarks that by "religion" he means "an institutional aspect of society based on beliefs in a superhuman or supernatural realm." This is a narrower and more precise definition for

religion than functional definitions. Ernest Krausz, following the work of Spiro, admits that ideologies or value orientations such as Communism or Marxism might undergo, in some circumstances, subtle changes which could bring them within the ambit of religion as more narrowly defined.[13] Thus, for example, the cult of personality subtly transformed itself into the "deification" of Stalin, the Communist dictator, by large sections of the population in the Soviet Union, particularly during and at the end of the Second World War.

In this context, the Japanese government, determined to create "State Shinto," a new religious superstructure, from 1882 to 1945 advocated Shinto as a "nonreligious" emperor cult and a patriotic national morality to which every Japanese citizen, regardless of his or her religious beliefs and affiliations, was expected to pay homage.[14] According to J.M. Kitagawa, those who subscribe to the view that Shinto is nonreligious in character point out that, strictly speaking, Shinto has no scripture comparable to the Bible or the

preaching.[15] Moreover, lacking in a sophisticated cosmological, ethical, and metaphysical orientation, Shinto freely appropriated insights from the Yin-Yang and Taoist cosmological systems, from Confucian ethics, and from Buddhist metaphysics. Conversely, Kitagawa argues, those who cite the prominence of the priesthood, liturgies, charms, amulets, and parish organizations emphasize the religious character of Shinto. In his view, the issue has in a sense been settled by the disestablishment of State Shinto (Jinja Shinto), which has been legally recognized as a religion since the end of World War II. However, Kitagawa suspects that the debate on the problem of Shinto's own identity--is it a religion or is it something other than a religion?--will not stop here? For the historian of religions, Shinto presents some very difficult and disconcerting questions. But given the fact that the emperor cult subtly transformed itself into the deification of the emperor, particularly during the Pacific War, we could emphasize the "religious" character of State Shinto.

THEORETICAL FRAMEWORKS FOR THE COMPARISON

Most of the previous writings on the Korean Shinto question were written from the perspective of church/mission history, Christian theology, or descriptive history, not in any consistent and sustained manner with meaningful reference to social theory outside the missionary context.[17] As a result, they have on the whole failed to analyze the reasons for a division of opinion and action on the matter of Shinto shrine attendance among the various Christian churches in Korea, which followed to some extent denominational lines.

Thus, in order to fully explain the different attitudes and actions of the three major Christian churches--the Catholic, Methodist, and Presbyterian--towards the shrine problem, several factors should be considered simultaneously. A religious institution such as a church may be considered to compose conceptual and ideological elements; of usages, ritual, and behavioral patterns; of associational and organizational elements as well as the material and instrumental aspects--which together serve to channel the activities of

human beings towards the satisfaction of religious needs.[18] In terms of the study of "church struggle" it would seem to be an error to discount the influence of the "pure" religious idea working in history. In this context "the sociological consequences of religious experience" provide a general framework. Noting the integrative power of doctrine and worship, Joachim Wach asserts that "the attitude of the individual towards society in all its forms and the influence of a religion on social relations and institutions will depend largely on the spirit which permeates the doctrines, cult, and organizations of a religious group." [19] In brief, differences in religious experience itself seem to be key factors.

The main assumption in this study is that the difference in ideological elements is more important in religious institutions than had been originally thought. In explaining the divisions of positions among the three Christian churches, the following three key factors are proposed: (1) theological emphasis, (2) mission policy, and (3) church structure. Operating within this framework, some sociological observations will be discussed in an effort to compare the Catholic, Methodist, and Presbyterian positions.

THE CATHOLIC, METHODIST, AND PRESBYTERIAN POSITIONS COMPARED: THEOLOGICAL EMPHASIS, MISSION POLICY, AND CHURCH STRUCTURE

First, in regard to theological emphasis, there seems to be a positive relationship between liberal theology and conformist attitude to the Shinto Shrine worship. "Theological emphasis," (e.g., religious fundamentalism and religious liberalism), was a key factor which fostered differences in the attitude to the shrine issue, especially between the Presbyterians and the Methodists. In consideration of the attitude to non-Christian religions, the conservative Presbyterians showed strict exclusivism while the liberal Methodists exhibited sympathy.

It is generally accepted that liberal Protestantism is a particularly "precarious" belief system.[20] Unlike conservative Protestantism which avoids relativism by sticking firmly to certain historic statements of the faith, the relativistic nature of religious liberalism makes it especially vulnerable to assimilation by the secular world.[21]

When applying this to the case of liberal Methodism in Korea, it can safely be said that creeds were not used to police the boundaries of the faith, and so the Methodists compromised with the Shinto shrine issue. It would seem that the open and mediating attitude of Methodists towards non-Christian religions, which resulted from their liberal theology, was relatively more amenable to Shrine Shinto worship than the exclusive attitude of extremely conservative Presbyterian groups. In this context it should be pointed out that, as a whole, the educators of the mission, traditionally more "liberal" than the ministers, irrespective of their denomination, were in favor of conformity in shrine attendance on the part of schools.

So among four major Presbyterian denominations, the Koyro Presbyterian Church (Koryo-p'a, Koryo Seminary Faction), organized in 1949, is a

relatively small fundamentalist group whose origins were substantially influenced by the earlier Shinto shrine issue.[22] On the other hand, the Presbyterian Church in the Republic of Korea (Kijang-pa, Choson Seminary Faction), founded in 1954, is a more liberal group in style and theology which came from the northwestern provinces of North Korea, the former Canadian mission territory. From the 1920s, the leadership of Kijang-pa was trained in Japanese schools with the support of the theologically liberal Canadian mission. When the theologically conservative American missionaries, who had expanded their work since 1884, had to leave the country as a consequence of hostilities in 1940, leadership in theological education fell to the theologically liberal Canadian territory people, who as a whole did not see great harm in shrine worship and yielded to Japanese pressure. Hence the "Liberated Saints" (the former-members of the Non-Shrine Worship Movement) specifically opposed the Choson Seminary in Seoul based on new theology (higher biblical criticism) by those educated at liberal schools in Japan. Eventually the "Liberated Saints" organized the Koryo Seminary in Pusan in 1946.

Unlike Presbyterians whose deep schisms resulted from disputes over the shrine issue, Methodists and Roman Catholics did not suffer similar fractious tendencies, since they, as a whole, had collaborated with Japan.

In its attitude toward non-Christian religions and non-Christian forms of worship, the Roman Catholic Church, in spite of the theoretical rigidity of its dogmas, has in practice been more sympathetic than Protestants.[23] But as far as the attitude to non-Christian religions is concerned, we can say that the early Korean Catholic Church under the strong influence of combative missionaries still showed "exclusivism" during the persecution. During the Japanese colonial era, however, the Catholic Church, retaining the defensiveness and the reflexes of a persecuted minority, tried to remain "neutral." [24] One of the important reasons why the church took a conciliatory position with regard to the 1936 Japanese shrine worship demand seems to be her "defensiveness." The church, as a persecuted minority, took the steps necessary to maintain the status quo. The importance of "mission policy" as the other key factor should be noted. The most significant characteristic of Catholic mission policy is its worldwide policy of accommodation. [25] The church, in her endeavor to spread the kingdom of Christ, has always practiced "accommodation" as a most important missionary strategy.

Bernstein, p. 7

Thus, the Catholic Church, as a player in international politics, often produces ecclesiastical accommodating policies which are carried out on a "worldwide" scale. [26] In this sense, by 1939, the church settled one of the most burning missionary problems in the Far East: the permission of certain rites and ceremonies that are connected with "ancestor worship," the cult of Confucius, and State Shintoism. [27]

In concrete historical terms, in 1936 the pope gave an emphasis to the movement of harmonizing Oriental traditions with Catholic culture, including the permission of certain ceremonial usages in imperial Shintoism hitherto under the Christian ban. By this time the principle of wider latitude of

Ge. Voss, - Theology and Shintoism (1943) p. 522

adaptation had become a settled policy.

Here, however, we should not minimize the influence of Japanese government pressure on the Vatican decisions. As a matter of fact, the government had suggested establishing diplomatic relations with the Vatican in 1922, having realized during the First World War that "the Vatican is an excellent source of information." Given that the Vatican finally established diplomatic relations with Japan in 1942 on her own account, it might be said that the interests of Catholicism itself comes before all others, including the rightness or wrongness of national causes.[28] Who can believe that the decision of the Vatican was not inspired at least in part by political considerations?

A. R. Barber, *The Vatican in the Age of the Dictator Church*, (Holt, Rinehart, 1973) 307

By 1942, the Vatican was in full diplomatic contact with all the Axis Powers--but not with any of the Allied Powers.[29] There is indeed a certain affinity of spirit and method between the political totalitarianisms and the authoritarian types of Christianity, for example, Roman Catholicism. In this context, during the war period between 1931-1945, the position of the Roman Catholic Church was, in most Koreans' eyes, "collaboration." [30]

The other distinguishable feature of the Catholic mission policy is its lack of emphasis on educational institutions. Unlike the Protestants, even after the period of persecution (1839-1866), the Catholic Church in Korea did not emphasize schools.[31] The reports on the Catholic educational work for 1923 show 166 elementary schools with a total of 8,989 pupils, all taught by 363 teachers, and one secondary school with 188 students and nine teachers.[32] These figures contrast with those of the Presbyterian missions (1923): 749 elementary schools with a total of 40,702 pupils taught by 1,300 teachers and forty-two secondary schools with 4,733 students and 219 teachers.[33] Therefore, due strictly to its lesser emphasis on education, the Catholics had fewer conflicts with the Japanese administration on the matter of religious education and shrine worship.

J. H. Underwood (1924), p. 57, 59
Presbyterian Korea 1923, p. 2

From the beginning, the Presbyterian missions and the Methodist missions showed a distinguishable difference in their theological emphasis and, in more general terms, in their ideological elements. The missionaries of the two denominations, according to the comity plan between them, had preached a different gospel, and it eventually resulted in a battle on two fronts--ideological and strategical--that might also have been understood in terms of "liberals" versus "fundamentalists," or "education" versus "evangelism," for both Methodists and Presbyterians. The strategical emphasis in mission policy has often been a variation of theological emphasis of many religious institutions. More significant than the variation of outward forms of mission such as education, evangelization, and so forth, has been the "inner" difference in the understanding of the nature of missionary work which has led to the wide variation in practice in the course of missionary history.[34]

Evangelicalism of the World Mission, 351f

While the Presbyterians in Korea, apart from a minority of liberals, thought that education should be reserved for Christians, the Methodists maintained that education was to be supplied without discrimination to all who were desirous of receiving it. The Presbyterians, unlike the Methodists, felt the aim

of education was not evangelization but the production of a Christian elite.[35]

Shuman, W. refer 2-3

The Methodist missionaries' emphasis on institutions, especially on schools, was mainly the result of their broad and humanistic understanding of the nature of missionary work. Thus, they had originally emphasized the aim of education as "evangelization." But later they gradually came to regard education as a fundamentally important work, irrespective of whether or not it was religious education. And "conversion," they thought, "is a by-product of education." [36] The educationists, as the majority group of the Methodist missions, did not see great harm in Shinto shrine worship. They, unlike the Presbyterians, would not close their schools because education was everything to them. Eventually, the Methodist missions quietly accepted Japanese pressure on the matter of shrine observance.

Nonetheless, there were strong differences of individual opinion.[37] The missionaries of the Methodist Episcopal Church (Northern Methodist) were even divided among themselves.[38] While the efforts of the Northern Methodist Mission were concentrated upon west Korea, those of the Southern Mission were focused on a triangular territory, from Songdo to Seoul and thence to Wonsan.[39] Accordingly, in R.E. Shearer's view,[40] it was the education-centered Southern Mission rather than the Northern Mission that felt the most pressure from the Japanese government, which always wanted to control the schools.

For example, on 29 January 1936, the Hon. T.H. Yun and Dr. J.S. Ryang (the latter general superintendent of the Korean Methodist Church), both Southern

governor-general. On that occasion, Mr. Watanabe, the head of the educational department, demanded that school teachers and pupils make obeisance at the shrines. In the face of this command, the general superintendent and T.H. Yun agreed to comply.[41]

Methodist Superintendents - L.A. Shuman,
Methodists in Korea (1933) vol 1 p 116

In general, like the Korean church leaders, the Methodist missionaries had no conscientious objection to accepting the statements of the authorities and attending the ceremonies when such attendance was required.[42] The Methodist Mission agreed with the Korean Methodist Church, accepting at face value the word of the Japanese authorities that the ceremonies were patriotic and had nothing to do with religion.[43] Eventually, a statement presented to the Foreign Work Committee of the Board of Missions of the Methodist Episcopal Church (South) on 3 May 1937, concluded:

Having reviewed the educational situation in Korea and being fully aware of the grave difficulties Christian education faces in that country, the Joint Committee records its confidence in the Methodist missionaries and nationals and its appreciation of the consecration and division with which they have met the government educational requirements. ... We agree with the position of the Japan Christian Council for the present: that Christians should accept the government's interpretation that these shrines are not religious, and help to make that interpretation known and understood in their own circles and among the people at large.[44]

LRM (July 1940) 310

Incidentally, it is also important to note that, according to C.A. Sauer, Treasurer of the General Council of the Korean Methodist Church beginning in 1930 when the new autonomous Korean Methodist Church was organized, Methodist schools were not directly under mission control.[45] Each school had a board of trustees consisting of both missionaries and Korean Christians. As a rule, Methodist missionaries kept silent on the issue of students of Christian schools attending shrine ceremonies. The Korean Bishop of the Methodist Church felt that parents whose children were involved should be the ones to decide the circumstances under which the schools should continue to operate. From this attitude, the Methodists eventually decided to continue to operate mission schools.[46] They kept their schools open; however, by the end of the war, their Christian character had been radically altered. So "those schools," C.D. Fulton evaluates, "survived the war, but not as Christian schools."[47]

C D Fulton *Not in the same (1930) 132*

But the mission policy of education on the part of the Presbyterians was confessedly "narrow" in the sense that it sought to serve the Christian community only and to attain a single objective rather than a multiple one. Therefore, they finally decided to close mission schools rather than conform to the requirements of the Japanese government.[48]

Third, in terms of church polity, it should be noted that the Japanese ruling clique adopted a policy to streamline the church into one unified agency for ease and speed of control. Christianity in the Japanese Empire was, in fact, treated in a fairly uniform way elsewhere, from Korea to the islands of the sea.

In general terms, it is a fact that "the Methodist churches have tended to work on a highly centralized system"; therefore, by whatever name a Methodist superintendent might be called, he has always had power.[49] Since the Methodist Church is an episcopal form of government, the control of the church rests in the hands of the bishop, and it is clear that the leadership problem would be settled only by the selection of a bishop.

In this respect, because Methodist leaders, namely Chong Ch'unsu, Sin Hung-u, and Pak Hi-do, had been strongly critical of Western missionaries for their implantation of divisions among the churches in Korea, the Methodists formed the autonomous Korean Methodist Church in 1930. From this beginning, they led the movement of "Japanization of Christianity" in 1938 on the plea of "Orientalizing of Western orthodox Christian tradition."[50] One thing that should not be overlooked in connection with this movement is the ignorance of the March First Independence Movement of Korea in 1919 by the United States and Western countries which undoubtedly contributed, especially in the Korean Methodist circles, to the formation of an anti-missionary spirit in the course of various attempts to form a new national church. Here a historical link is recognized between newly gained national identity and anti-Westernism in younger churches. In the course of the 1930s, Methodist missionaries were forced out of positions of leadership and control, a movement disguised as the "nationalization" of the church. As a result, in the eyes of the Japanese police, in the 1930s church-state battle--the "shrine

question"--the Methodist connection, with its episcopal polity, was in the most vulnerable position. Thus, the nature of the Methodists top-down organizational structure, which enabled the Japanese police to seize the Methodist Church without difficulty cannot be underestimated.[51]

All democracy was set aside by the adoption of the new constitution ("Reform Plan for the Korean Methodist Church"[52]) under police pressure in March 1941. The head of the church became a dictator and the independent Korean Methodist Church went into eclipse. Methodists were regimented under a t'ong-ni-sa or dictator-general selected by the police for a term of four years. This dictator-general selected all central committees. He could dismiss pastors, suspend them from appointment, or cancel their ministerial qualifications at will. The annual conferences were dissolved. Mass arrests of Methodists during World War II were fewer in number than arrests of members of other denominations, which demonstrated that the Methodist Church was fully submitted to Japanese control.[53] By contrast, in the spring of 1942, many Presbyterian ministers were imprisoned, and some were forced to resign.

It should be remembered, however, that the Methodist Church had a conformist attitude toward the Shinto shrine worship because of the pro-Japanese attitude of its leaders as well as its highly centralized church structure. Throughout the whole reform campaign between 1940-1945, the rank and file of Korean Methodists held out against the leadership.[54] So R.T. Baker, a Methodist missionary, judges, "It is not the case of a defecting church, but simply of defecting leaders, because the church never went along with the reforms but was powerless to stem the pro-Japanese tide." [55]

*Baker, Decline of the Sun (1947)
150-157*

In order to fully understand the conformist position of the Methodist Church in connection with the Shinto shrine issue, one should inquire about the historical nexus between Japan and the Methodist Church in Korea. However, such an inquiry is beyond the scope of the present study. Put simply, the Methodist Church in Korea was introduced in 1885 through R.S. Maclay, superintendent of the Japan Mission.[56]

*J.S. Ryang in Korea Mission Field (1937)
11-154-155.*

Historically, it is noteworthy that in earlier times there was an affinity between progressive Korean elites and pro-Japanese Methodist missionaries. The Protestant missionaries in Japan, especially R.S. Maclay, befriended the Korean political refugees (Kim Ok-kyun and Pak Yonghyo) who were progressive but inexperienced patriots. During the restoration of the conservative Taewongun, many leaders of the radical party in Korea went to Japan to study the progress of the country and became profoundly impressed by it.[57]

Considering that the "missionary bishop" elected by the Methodist Church in America would exercise full episcopal power in his field (and the missionary bishops were men who in every respect gave the type of leadership and provided the episcopal supervision of a higher order in the lands to which they were assigned),[58] it is not a surprising fact that, after the pro-Japanese bishops (M.C. Harris, Herbert Welch), J.S. Ryang, the first Korean general superintendent of the national church (1930-1938), initiated the close

affiliation with the Japanese Methodist Church.

Given that the Japanese government, expecting to control the Catholic Church through the Vatican directly, suggested establishing diplomatic relations with the Vatican as early as 1922, and that the Vatican's instruction in 1936 solved the "shrine issue" as far as the Roman Catholics in the Japanese Empire were concerned, the authoritarian power of the Catholic Church structure can be acknowledged.

The Catholic Church is, in fact, one of the few worldwide hierarchical organizations that has trenchant power. Max Weber ranked the church among the most distinctly developed and quantitatively large bureaucracies.[59] As the visible representative of Christ and holding his power only from God, the pope has a power of absolute jurisdiction in questions of doctrine, morals, and generally whatever touches the lives of the faithful and the parishes. Within this Roman Catholic tradition, therefore, most pronouncements of the pope and the hierarchy always were inclined to be understood by the laity as authoritative statements of divine truth.

The structure of the Catholic Church is tightly institutionalized and even authoritarian. In this respect the Church of Korea was no exception. The church was marked by "collectivism," in the sense that each parishioner was seen as being subordinate to the authoritarian organizational structure. Due to the social and organic communion, and the integrating power of worship, there was a uniform attitude.[60]

In the Roman Instruction of 1936, attendance at shrine worship was made voluntary rather than mandatory.[61] However, that the Catholics in Korea showed a uniform willingness to conform to the instruction reflects their collectivism. In contrast with Presbyterians, who had the most lax organization and were not so easily controlled by the state, Catholics were able to arrive at a uniform position on the shrine problem.

Regarding church structure, the Presbyterian synodal type, generally of Reformed tradition, is characterized by a hierarchy of assemblies and councils which rests on the base of the parish, the basic cell of the church.[62] Generally the Presbyterian polity has been called democratic and anti-episcopalian: democratic in the sense that it rests on the people; anti-episcopalian in the sense that the presidents of the various executive councils do not have an intrinsic authority.

Hence, in the case of the Presbyterian church polity in Korea, the decision of the General Assembly, the highest court, was not influential as in the case of the Methodist Church. Thus, the local presbyteries of the Presbyterian Church, with a more unstructured democratic organization, were not so easily controlled by the Japanese police.[63] In 1938, the Presbyterian General Assembly meeting in P'yongyang was so submissive to the police that it approved attendance at the Shinto shrine unanimously. But this did not prevent some eight or ten missionaries from stating their opposition to the measure. A serious rift opened between the Korean church and the missionaries.[64] The missionaries denounced the assembly for its action and,

as legal owners of the mission schools, voted to close the schools rather than allow their students to participate in Shinto rituals. After the approval of the General Assembly of 1938, Korean Presbyterian ministers and laymen opposed the action of the General Assembly and, finally, under the leadership of the Rev. Chu Ki-ch'ol and other missionaries, launched the Non-Shrine Worship Movement independently. In 1938, while seventeen presbyteries, including the largest P'yongbuk Presbytery, were controlled by the police, six presbyteries did not submit to the government regarding the matter of the shrine worship.

1938 schism.

CONCLUSION

In conclusion, some theoretical considerations regarding the present essay must be provided. The problem of "church-state relations" is, no doubt, one of the most controversial themes in the religious history of every country. But the church-state problem cannot be approached without drawing an important distinction. There is a difference between the relationship of religion and the state which prevails in many non-Christian countries and the pattern which has generally emerged in the West. In non-Christian countries that have the tradition of the relative positions of orthodoxy and sectarianism, exclusiveness and conversionism are less widespread than in their Christian counterparts.[65] In the Japanese tradition, it is probably fair to say that apostasy never became an important problem until after the arrival of Christianity, which rejects, on principle, the possibility of coexistence with idolatry and superstition.

"The dilemma of the churches," in the sense that the struggle between a religious interest and loyalty and other powerful interests of men which often contradict the religious teachings, is especially sharp during times of war.[66] During wartime, it is particularly difficult to maintain the balance between church compromise and the radical challenge of sects. Regarding the typical responses of religious groups to this dilemma, two fundamental types emerge: the sect type and the church type. The former, preferring to maintain its ideal in a small, intimate community, makes a radical challenge either directly or implicitly to those aspects of society which contradict its ideal. The latter, however, takes the steps necessary to maintain the status quo despite its failure to aspire to the religious ideal, and thereby establishes itself alongside the ruling powers. By this means, the church maintains a good deal of influence. Most of it, however, is not religious influence but simply secular power clothed in religious garb.

The church-state problem was particularly controversial in the religious history of colonial Korea. Her master was an anti-Christian, non-Western power and her young church was associated with a new nationalism. All Christian missionaries who were not citizens of the nation in control, and Korean converts who were subjects of the Japanese Empire, had to make a decision regarding the problem of emperor worship. It is true that the idea of a divine kingship is very common throughout the world, and the identity of state with religion is not uncommon. The problem that arose during the war period (1931-1945) in connection with emperor worship or Shrine Shinto (Jinja Shinto) as an identity of state and religion shows the complexities

which characterize the relations between church and state or, in a broader sense, between religion and government. As to the ordeal of the Shinto shrine controversy in the 1930s, missionaries who had to decide about their attitudes on international political questions may have been somewhat responsible. As D.N. Clark points out, "Some American missionaries counselled resistance (and thereby got Korean converts into trouble with the Japanese) and other missionaries tried to be neutral (and later were accused of advising their Korean converts to collaborate)."[67]

In brief, given that during a war it is particularly difficult to maintain the balance between church compromise and the radical challenge of sects,[68] the theme of the present study--Korean Christianity and the Shinto shrine issue--should be analyzed in terms of the complex relationship between religion and government.

A further problem was that the notion of "religion" meant different things in Eastern and Western languages. Moreover, some were prepared to condone shrine worship in terms of "civic ritual." Robert Boccock has distinguished this from religious ritual in terms of whether or not the charismatic objects related to are connected with the holy sphere. Such a distinction holds good even when such objects are set apart from the profane world.[69] Complexities of this nature have made it inevitable that different churches would respond in different ways. This was true for the missions; and the Korean churches were also totally unprepared to cope with the problem. On this matter two important reasons are focused upon: (1) the underdevelopment of the Protestant theology by Korean theologians; and (2) the failure of the establishment of one united Christian Church in Korea. As far as the underdevelopment of the Protestant theology is concerned, the initial setting of a low standard of theological education mainly resulted from the anti-intellectual approach of the American missionaries who in proselytizing the Korean masses hindered the educational level of Korean church leaders. As far as the failure of the establishment of a united Christian Church in Korea is concerned, the division of Korea into mission territories along geographic lines as a direct carryover from American denominationalism hampered continued efforts on the part of Korean Christians for church union.

It should be emphasized in this context that in the early years of the 1930s, the conflict between the two streams of theology (liberal and conservative) began to surface in Korea: within the conservative Presbyterian community, the largest Christian denomination, for the first time by 1934 liberalism's influence became a problem for the whole church.[70] As some writers have suggested,[71] the basic conflict at the 1934-1935 Presbyterian Assemblies was "theological." Given that after 1938 the government pressure placed the Korean national church in the spotlight with the Shinto shrine controversy, it might be said that the church struggle was not merely, as many Christian writers assumed, the struggle between church and state, but rather between rival theological parties within the church: the conservative and liberal wings. Within the Presbyterian circle, which was generally more active than others in resisting the shrine issue on "religious" grounds, disputes over theology/fundamentalism have fragmented the church. Behind the 1951 schism, when two Presbyterian denominations of nearly equal size emerged,

lay the old struggle over Shinto worship.

Finally, it is demonstrated in this study that the particular form of religious outlook is a relevant factor in its own right, which is not to be reduced to other variables. In other words, each religious organization in question stands in the last analysis for a particular view of its own relationship to the "secular" world, and this is reflected in the differences in response to the Shinto shrine controversy.

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